

"A STUDY OF THE METHODS ADOPTED BY SELECTED SECONDARY SCHOOLS IN INDIA FOR DEVELOPMENT OF MORAL & ETHICAL VALUES AND MEASUREMENT OF VALUE JUDGEMENT OF STUDENTS OF CLASS IX OF THESE SCHOOLS"

(Report of Research Project Financed by E.R.I.C., N.C.E.R.T.)

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Preface

There is a concern among educationists and public that the moral values are declining in our society and that the school should try to help in the development of moral and ethical values in the students. As a first step, it was considered necessary to find out what schools are doing in this regard and ^{if} they are able to influence moral judgement of their students. So this study was undertaken with the financial support of Educational Research and Innovations Committee, National Council of Educational Research and Training, New-Delhi. It was located at the Regional College of Education, Bhubaneswar.

The study finds out the existing programmes and activities in selected schools from all over India aimed at development of moral and ethical values. It measures intelligence, moral judgement, and socio-economic status of students of Class IX of selected schools and identifies schools where the students have significantly higher mean moral judgement score than the mean for all the schools. The programmes of these schools are examined in detail. A test of moral judgement was also constructed which has high validity and reliability and is easier to administer and score than Defining Issues Test. It is hoped that the results of the study will be useful to all schools in India which are interested in the educational intervention for moral development of their students.



(R.C. Das)

PRINCIPAL INVESTIGATOR.

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The Principal Investigator is thankful to Sri G.S. Hati, Senior Lecturer, Regional College of Education, Bhubaneswar for his consent to be the Joint Principal Investigator of this project on the understanding that he would continue the project if and when for some reason, the Principal Investigator leaves the project unfinished. However, this exigency did not arise, and the Principal Investigator with the help of the research fellows was able to complete the project.

The Principal Investigator is thankful to the Directors of S.I.Es/S.C.E.R.Ts for recommending names of schools considered by them to be having some good programmes for moral development. He is thankful to the Heads of all Secondary/Higher Secondary Schools who have returned the questionnaires sent to them and who gave all facilities to the Research Fellows for visiting their schools and administering tests to their students.

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PRINCIPAL INVESTIGATOR.

CHAPTER - I

Introduction

During the recent years, concern has been expressed by government as well as the public that moral values in our society have declined and so there is a need for imparting education in values in our schools. Mahatma Gandhi's teachings of truth and non-violence have not taken root in the conduct of our people. On the other hand, corruption and violence are more rampant. Narrow selfish interests, communal and linguistic considerations are given greater value than national interests. Some people think that our school textbooks should be revised to incorporate all desirable values. Others think that moral education should be included in the school curriculum and given due importance. However, nobody is clear as to how moral education should be imparted in a multi-religious secular society so that it might produce morally conscious citizens.

Concept of Values -

The great majority of professional educators believe that our values come from our experiences. Both White-head and Dewey have said that the quality of an experience is to be judged by the thinking that has been involved in it, the connections that have been made between the immediate experience and our existences, past, present and future. Dewey indicates that his concept of values includes: (Dewey, 1976) -

- " 1. The idea of prizing, cherishing and holding dear.
2. The idea of reflection, and making connections between the factors of the situation in one's existence to the end that intelligence is employed and that improved judgement is concluded.
3. The idea that action in support of an approved value will be taken. "

It will be seen that the above three aspects are respectively affective, cognitive and conative aspect of values.

Aims of Moral Education -

Moral Values are a specific category of values which are based on the concept of justice. The aims of moral education have been well stated by W.K. Frankena (1971) as follows:-

- " 1. to cultivate a grasp of the moral point of view or the moral way of judging actions and deciding

what one should do, as distinguished from, say, the aesthetic, legal or prudential point of view;

2. to foster in or an adoption of one or more fundamental general principles, ideals or values as a final basis for moral judgement and decision;
3. to foster a belief in or an adoption of a number of concrete norms, values or virtues, such as were mentioned in connection with the old moral education;
4. to develop a disposition to do what is morally right or good; and
5. to promote the achievement of reflective autonomy, self-government, or spiritual freedom, even if this leads the individual to criticize prevailing ideals, principles or rules. "

The first three objectives were objectives of old moral education while the last two are the objectives of modern moral education.

Traditional Theory and Practice of Moral Education -

From the earliest times, moral education, has been seen as the very core of educational process. According to Plato, that which bound all knowledge into one unified whole was knowledge of the supreme form of "beauty, truth and goodness". Plato says "Education is the constraining and directing the youth towards that right reason which the law affirms and which the experience of the best of our elders has sanctioned as truly great". According to Comenius, "the curriculum should include all those subjects which are able to make a man wise, virtuous and pious". Herbart stated that "the one and the whole work of education may be summed up in the concept - morality". Froebel recommended that the main purpose of education should be to bring out and develop to the full the innate goodness of the child. Thus, moral upbringing or character training was for long considered by great educational theorists and practioners as the central feature of education.

Current Theory and Practice of Moral Education -

Old view of moral education was that morality was fixed and objective and that moral education was training so as to conform to the moral principles and codes of conduct sanctioned by religion or law. In the present ever-changing environment, the prime need is to produce people who can make decisions, not in the light of fixed

values and unchanging moral stand-points but from the view of moral position that must be seen as themselves subject to the same process of continuous change and evaluation. Technological changes brings alongwith it social and moral change and raises moral questions for which tradition cannot provide ready-made answers. Further more many societies are now multi-ethnic and contain many religions which offer a variety of moral codes. As a result, there has grown an awareness that moral issues cannot be dealt with in a once-and-for-all manner by offering universal moral answers, but that each individual will reach his own conclusions on most moral questions. And if this is so, then it becomes the task of the school to help children acquire the ability to engage in the kind of thinking necessary to reach conclusions that are sound. Further, man's freedom of thought, his right to his own beliefs, no matter how unacceptable or even distasteful they may be to others in theory, is not to be denied, since it is fundamental to what is seen as the democratic way of life. A man's values must be his own, since he is not free if his behaviour is controlled by a code of values imposed by others. Therefore, the current view of moral education is that it must enable to do their own moral thinking and coming to decisions rather than train them to conform to an externally imposed moral code.

Approaches to Moral Development -

(1) The Psychoanalytic Approach -

For Freud (1933), the acquisition of morality is the development within the child's personality of the super-ego, the agency or mechanism which issues moral imperatives derived from standards of adults close to him, which the child has internalised. These moral imperatives serve to control the impulses of the id (the unconscious) especially those relating to aggression and sex. The super-ego, according to Freud, has two prime functions - it acts as the conscience and the ego ideal.

The child's conscience is formed by means of identification with his parents and internalization of their moral standards in such a way that when the infant is frustrated or punished, his aggression towards them is aroused. But he does not vent this aggression onto those he loves, and thus he unconsciously turns his anger inwards onto himself. The conscience hence forward operates when parents are not present to enforce moral standards by punishing the child or by preventing him from acting in a way that would infringe social rules and norms.

Freud's theory deals with emotional aspect of moral development. His suggestions that some early experiences can inhibit or even prevent moral development in the full sense, pose certain questions, which are of fundamental importance to moral education.

(2) Learning Theory Approach -

Learning theorists assume that moral behaviour is learnt. So, they set out to explain its acquisition in terms of laws and processes of learning as retention, acquisition of skills, learning of habits, etc. They view that moral behaviour can be acquired by three sorts of mechanisms: reinforcement and rewards; punishment or threat of it, and modelling or imitation. Ward (1971) developed a training schedule for teachers, based on operant conditioning procedures and designed to help them eradicate disruptive behaviour of children in the infant and junior school.

Eysenck (1960, 1964) suggests that the learning of moral values should be based on modern learning theory and conscience can be formed in terms of conditioned responses. In his view, conscience is a set of conditioned responses built up during the formative years by the pairing of conditioned stimuli by a process of stimulus generalization; the two become associated so that in future when a child contemplates a forbidden act, conditioned feelings of anxiety prevent him from indulging in it.

The contribution of learning theorists towards moral development is on acquiring or training the child to acquire a particular kind of moral conduct or behaviour. It fails to explain the development of moral feelings, reasoning or judgement.

(3) Cognitive Development Approach -

Jean Piaget (1933) studied the thinking and reasoning of children at different age-levels when they are confronted with a real or hypothetical situation involving a moral dilemma. A dilemma is a situation where the central character has several alternatives, each of which is desirable in some way. The reasoning given by the child in choosing an alternative shows his moral reasoning. Piaget discovered four sequential stages of development of moral judgement which he described as follows:-

1. The Ego-centric Stage -

The child's judgement at this stage is only in so far as it gives pleasure or pain to him (or his body).

2.The Authoritarian Stage -

At this stage moral judgement is in terms of obedience to authority, parents, teachers, etc., Rules are considered virtually unbreakable.

3.The Reciprocal Stage -

Rules are now accepted as expression of reciprocity among socially equals. An action is deemed good if it is socially fair, and bad if it is socially unfair.

4.The Stage of Equity -

When reciprocity is informed by altruistic concern (concern for others) it issues in equity.

In 1970 Lawrence Kohlberg did an extended study of how children and adolescents make moral judgements, he found similar stages of development. He, however, classified them into three levels with two stages in each level. They are as follows:-

1.Pre-conventional Level -

Stage 1 - Punishment and Obedience Orientation:

Avoidance of punishment and unquestioning deference to power are valued in their own right.

Stage 2 - Instrumental Relativistic Orientation:

Right action consists of that which instrumentally satisfies one's own needs and occasionally needs of others.

2.Conventional Level -

Stage 3 - Inter-personal Concordance Orientation:

Good behaviour is that which pleases or helps others and is approved by them.

Stage 4 - Law and Order Orientation:

There is orientation towards orientation towards authority, fixed rules and maintenance of social order.

3. Post-Conventional or Autonomous Level -

Stage 5 - Social Contract Legalistic Orientation:

Right action tends to be defined in terms of general individual rights and in terms of standards which have been critically examined and agreed upon by the whole society.

Stage 6 - Universal Ethical Principles Orientation:

Right is defined by the decision of conscience in accordance with self-chosen ethical principles appealing to logical comprehensiveness, universality and consistence.

Kohlberg and his associates found that these stages of development occur naturally in all individuals, although development may stop at any level for an individual. The stages are sequential, i.e., a higher stage of development cannot be reached unless and until the preceding stages have all been reached. The stages are also universal and occur in all people of all cultures.

Kohlberg's theory of cognitive development of moral judgement is mainly concerned with the cognitive aspect of moral development. It does not say anything about the affective aspect or the conative aspect of moral development.

While Kohlberg states that these stages of development occur naturally in all individuals, his research indicates that it is possible to accelerate the development through appropriate educational intervention.

Moral Judgement, Intelligence and Socio-economic Status -

Most research studies (Gilbert 1971, Karen 1973, Fleshman 1973, Jones 1973, John 1981, Patricia 1982) have found a moderate positive correlation between moral judgement and Intelligence. This is expected as moral judgement involves reasoning and arriving at a decision in moral issues. Many research studies (Lerner 1937, Barkley 1942, Hollingshed 1949, McKnight 1950, McRae 1954, Kerr 1958, Brennon 1961, Newsom 1963) have also found a low but significant positive correlation between moral judgement and socio-economic status of the individual. Thus socio-economic status in a small but significant way also affects development of moral judgement.

Moral Judgement and Education -

Basically three ways of educational intervention have been tried to accelerate moral development. One is a curricular approach, the second personality development approach and the third dilemma discussion approach.

In the curricular approach, moral values are introduced into the content of text-books taught to the children. It is hoped that the development of knowledge about moral values and about teachings of great men would influence the thinking and moral reasoning of the children. In the personality development approach, the school organises various kinds of activities for the allround development of the personality of the child and the teachers observe and guide the pupils' behaviour so as to conform to an established moral code. In the third type of intervention, the teacher poses hypothetical or real moral dilemmas. The students discuss these in small groups and state what the central character in the dilemma should do and why. As the students discuss, the teacher finds out at what stage of moral development they are. The teacher then gives some arguments at the next higher stage of moral development for the students to consider. Confronting a students with arguments one stage higher to his own present stage of moral development, it is hoped, will help in accelerating the reaching of next stage of development.

Andre Schlaefli and associates (1985) made a meta-analysis of 55 research studies of educational interventions designed to stimulate development in moral judgement. All these studies used Defining Issues Test. Various subject groups were involved (junior and senior high school students, college and graduate students and adults). Various types of programmes were employed (group discussion of moral dilemmas, psychological development programmes, social studies and humanities courses), and the duration of the programmes varied (a few hours to a year long programme). The major conclusions of the meta-analysis are:-

1. "Moral education programmes emphasizing dilemma discussion and those emphasizing personality development both produce modest but definite effects with dilemma discussion method having a slight edge.
2. Academic courses in the humanities and social studies do not seem to have any impact on moral judgement development.

3. Programmes with adults (24 years and older) seem to produce larger effect size than programmes for younger subjects; however several artifactual explanations may account for this trend.
4. Effect size is related to exposure to Kohlberg's theory. Whether this is a test contamination or true developmental change needs to be determined.
5. Interventions longer than 12 weeks have no more impact than interventions of 3 to 12 weeks; however duration less than 3 weeks tends to be ineffective when measuring moral judgement by D.I.T."

Need of the Study -

However although many studies about the effect of educational intervention on moral development have been reported, they are mostly studies in foreign countries and hardly any in India. There is a need, therefore, to conduct research studies on all aspects of moral judgement development, its relationship with other psycho-social variables, such as - intelligence, socio-economic status etc., and the effect of educational intervention on moral judgement. Before undertaking new methods of educational intervention, it is also necessary to know what schools are doing at present to promote development of moral and ethical values and to what extent these programmes of the school help in the development of moral judgement of their students. Defining Issues Test by James Rest is the only test available now based on Kohlberg's theory for measuring the stages of development of moral judgement. There is a need for development of similar test which is easier to administer and score and which is more suitable to Indian conditions. Studies are also necessary to find out the relation between moral judgement and intelligence, moral judgement and socio-economic status under conditions in India.

Statement of the Project -

To meet partially the stated in the preceding paragraph, this research project supported by Educational Research and Innovations Committee (E.R.I.C.) of National Council of Educational Research and Training was undertaken. The research project was originally titled as follows:-

- " A Study of the Methods Adopted by Selected Secondary Schools in India for Development of Moral and Ethical Values and Measurement of Value Judgement of Students of Class X of these Schools."

Although it was originally proposed to measure the moral judgement of Class X students, schools were not willing to allow testing of class X students as it took two hours on each of two successive days, so instead of class X students, class IX students were taken for measurement of moral judgement. The title of the project is, therefore, amended as follows:-

" A Study of the Methods Adopted by Selected Secondary Schools in India for Development of Moral and Ethical Values and Measurement of Moral Judgement of Students of Class IX of these Schools."

Scope and Delimitation of the Project -

This research study is of all-India nature, i.e. it tried to cover all the states and union territories of India. However, due to lack of response and for other reasons beyond the control of the researcher, the following states and union territories could not be included:-

1. Andaman & Nicobar Islands
2. Dadra & Nagar Haveli
3. Diu & Daman
4. Lakshadweep.

The distribution of schools to which questionnaires were sent and from which they were returned is given in Table No.1.

Table No.1: Distribution of schools to which the questionnaires were sent and from which received.

Sl.No.	State/Union Territory	No. of schools to which questionnaires were sent	No. of schools from which questionnaires were received back
1.	Andhra Pradesh	5	2
2.	Arunachal Pradesh	1	nil
3.	Assam	13	4
4.	Bihar	5	3
5.C	Chandigarh	1	1
6.	Delhi	9	4
7.	Goa	2	nil
8.	Gujarat	15	4
9.	Haryana	6	2
10.	Himachal Pradesh	13	3
11.	Jammu & Kashmir	21	6
12.	Karnataka	12	5
13.	Kerala	13	5

Table No.1 contd....

Sl. No.	State/ Union Territory	No. of schools to which ques- tionnaires were sent	No. of schools from which ques- tionnaires were received back
14.	Madhya Pradesh	17	4
15.	Maharashtra	5	2
16.	Manipur	2	2
17.	Meghalaya	3	1
18.	Mizoram	1	nil
19.	Nagaland	1	nil
20.	Orissa	15	6
21.	Pandicheri	1	nil
22.	Punjab	4	1
23.	Rajasthan	9	3
24.	Sikkim	1	nil
25.	Tamil Nadu	2	2
26.	Tripura	2	1
27.	Uttar Pradesh	19	10
28.	West Bengal	14	7
Total		<u>212</u>	<u>78</u>

All other states and union territories were included in the study. The study applies to secondary (including higher secondary) schools in India. However, a purposive sample of schools in each of these states and union territories were taken for obtaining information through questionnaire. From the replies to questionnaire received, a further smaller sample was chosen for test administration and detailed study. Thus, the results of the study are applicable to secondary schools in India in general and to the selected schools included in the Study in particular. While the results of analysis of replies to questionnaire apply to the whole school, the test results are applicable specifically to class IX students of the school for the year 1989-90. Schools are however compared on the basis of the test results of their class IX students, as the effect of the school on moral judgement of students is expected to be high on class IX and X students, most of whom might have been in the school for a few years. The project tries to cover all activities and programmes of the school which are likely to have some effect on the moral development of their students. Through questionnaire, interview and observation, all relevant information about the schools selected are obtained and analysed. The study is limited to study of development of moral judgement in students and does not study any other aspect of the school.

ives -

the project has the following objectives:-

1. To obtain information about programmes and activities in Secondary Schools which are likely to contribute to moral development of students.
2. Based on the information obtained through questionnaire to select schools (hereafter called selected schools) having larger number of programmes and activities aimed at moral development.
3. To construct a test for measurement of moral judgement.
4. To measure intelligence, socio-economic status and moral judgement of students of class IX of schools of the selected group and some schools of the unselected group in the same locality.
5. To find the inter-relations among the variables intelligence, socio-economic status and moral judgement.
6. To find the significance of difference of means between group of selected schools and group of unselected schools in (a) intelligence, (b) S.E.S. and (c) moral judgement.
7. To find out if the number of schools having high mean moral judgement score is independent of their having high mean intelligence score and high mean S.E.S. score.
8. To obtain detailed information about programmes and activities of the Selected Schools through observation of programmes and interview with heads of institutions.
9. To identify schools with high mean moral judgement score (i.e. above $m + 1.96\sigma$ where m and σ are the mean and standard deviation of the scores of moral judgement for the combined group of selected and unselected schools).

10. To describe in detail the programmes and activities of schools having high mean moral judgement score.

In respect of objectives 4, 5, 6 and 7, appropriate hypotheses are framed which are described in Chapter IV along with the analysis of data for testing the hypotheses. In respect of other objectives, no hypotheses are necessary.

Sample -

A purposive sample of 212 secondary schools were selected to which questionnaires were sent. This sample consists of 121 secondary schools recommended by Directors of State Institutes of Education/State Council of Educational Research and Training of the states/union territories of India as having good programmes for moral development, to which were added randomly selected 38 central schools, 32 public schools and 21 Navodaya Vidyalayas, as these schools were not included in the schools recommended by Directors of S.I.E/S.C.E.R.T. Replies were received from only 78 secondary schools (36.8%) in spite of repeated requests. However, since the purpose of the study was to identify good programmes and activities in schools in India contributing to moral development, this number of schools from which replies were received was considered adequate.

Method of Study -

Essentially this is a study for finding out the existing status in respect of programmes and activities in secondary schools aimed at moral development. So normative survey method is used. Data about the programmes and activities in the schools are collected through questionnaire, observation, and interview. Data about the intellectual level, socio-economic status and moral judgement of students of the school are obtained by administering suitable tests. Data are analysed by using suitable statistical methods such as coefficient of correlation, significance difference of means etc., Finally schools whose students have high moral judgement are identified and a detailed description of their programmes and activities is given.

CHAPTER - II

Description of Measuring Instruments

In this study, the following tools and measuring instruments were used:-

1. A questionnaire to obtain data from the secondary schools about programmes aimed at moral development.
2. Personal Data Blank.
3. Cattell Culture Fair Test of Intelligence - Scale 3.
4. Defining Issues Test by James Rest.
5. Test of Moral Judgement.

These are described one-by-one in the following.

1. The Questionnaire -

The questionnaire was developed by the principal investigator to obtain information by post from the heads of secondary schools regarding the programmes and activities being conducted in their schools which help in the development of moral and ethical values in their students. A copy of the questionnaire is given in the appendix-A.

The questionnaire has 22 items, with some items having some sub-items. Except item 21 which is open-ended, all other items are structured and answerable by checking 'yes' or 'no' or a given statement or writing a number. 21 items give information about programmes and activities of the school and item 22 is about the identification of the school (Name and Address). The information is obtained on the following aspects through this questionnaire:-

1. Objectives of the school in relation to moral development.
2. Formal instruction in moral education, if provided.
3. Methods of formal instruction in moral education.
4. Methods of examination/evaluation of moral education: examination, assessment, cumulative record.

5. Information on activities, such as -
 Students' Assembly, Observing birthdays of
 social/religious leaders, Tutorial system,
 Debate, School bulletin, School drama,
 Students' courts, Meditation, Yoga-asans.

Item 21 is for giving information about any other activity/programme not described within the preceding 20 items, but organised in the school. The questionnaire is objective and the information could be quantified. On each item, the school is given a score of 1 or 0, according as it indicates the presence or absence of some programme/activity related to moral development of students. The highest score obtainable was 21. Schools obtaining 11 or more on the rating given on the questionnaire are considered to be having some programmes/activities requiring further study.

2. Personal Data Blank -

In order to obtain information about the student in respect of himself and his family which can be used for computing a score for his socio-economic status, a simple Personal Data Blank was prepared by the principal investigator. A copy of this blank is given in appendix-B. This blank has fourteen items. The first six items are identification information about the student. himself/herself. Items 7, 8, 9 are about father's occupation, income and education, items 10 and 11 about mother's education and income (if an earning member), and items 12, 13, and 14 about brothers and sisters.

To obtain a simple index of the social income status, the information given in items 8, 9, 10 and 11 were rated on a 5 point scale (0 to 4); i.e., father's income, father's education, mother's income, and mother's education were rated each on a 5 point scale. Thus, the maximum possible score obtainable using this blank was 16 and minimum 0. The rating scale for obtaining socio-economic status score is indicated in the margin of the Personal Data Blank given in appendix-B. The income figures given in this blank relate to the year 1989-90. If this blank is to be used in any future year, the income figures may be multiplied by the ratio of cost of living index (or price index) of that year compared to that of 1989-90.

3. Cattell Culture Fair Test of Intelligence Scale 3 -

This is a standard non-verbal group test of Intelligence developed by Cattell and first published in 1930 and was subsequently revised in 1935, 1940, 1949 and 1961. Scale 2 or Scale 3 could be used from age 13 onwards but Scale 3 was used as it gives a higher range of intelligence. The test has two Forms A and B. Form A was used.

The number of items in each sub-test and time allotted are shown in Table No.2

Table No.2: Items and Time Allotted to Each Sub-test in Scale 3.

		(Form A or B)	
		No. of Items	Time Allotted
Test 1	Series	13	3 Minutes
Test 2	Classifications	14	4 Minutes
Test 3	Matrices	13	3 Minutes
Test 4	Conditions (Topology)	10	2½ Minutes
Total		<u>50</u>	<u>12½</u> Minutes

The reliability of Form A as given in the manual ranges from .69 to .74 and validity .70 (correlation with other tests of general intelligence). Instructions given in the manual were followed in administration of the test which was done for all schools by the same research fellows. The tests and answer-sheets supplied by National Psychological Corporation, Agra were used. The tests were hand-scored using hand-scoring stencil given with the manual. Although table of norms were available for conversion of raw scores to normalized Standard IQ scores or percentile scores, only total raw scores obtained were used in this study as we used the scores only for comparing the intellectual levels of groups of students.

4. Defining Issues Test -

This test was developed by James Rest for measurement of stage of development of moral judgement. It is based on L. Kohlberg's theory of Cognitive Moral Judgement. In this test there are six stories each describing a hypothetical situation involving a dilemma for the principal character in the story. The story is followed by a question as what should the principal character in the story do? Below this question are given twelve statements/questions which the subject is asked to consider how important they are in coming to a decision in the dilemma. The subject is asked to rate the importance of each statement/question on a five point scale: Great, Much, Some, Little, No. From this rating the subject is asked to select the four most important statements/questions and write their serial number against most important, second most important, third most important and fourth most important. The test is in English. It was also translated into Hindi. While Hindi test booklets were used for students who could read and understand Hindi, English booklets were used for other students and meanings of English words were explained in their mother-tongue. There is no time limit in this test, but the students were able to complete test within 60 minutes. Two continuous periods in the school time table were used for administering the test in a class. Scoring instructions given by the test-maker were followed in scoring. The four selected statements/questions selected by the student in order of rank are given weightages of 4, 3, 2 and 1 and entered against the stage value of the selected statement. This was done for each story. Adding these weightages for all stories for each stage we obtain the raw stage score. The raw stage score can be converted into a stage percentage by dividing it by 60 and multiplying it by 100 (since sum of ranks $1+2+3+4 = 10$ and this sum for 6 stories = $6 \times 10 = 60$). Average stage value of the subject is obtained by multiplying each raw stage score by the stage value, adding it for all stages and dividing it by 60. The average stage value for the subject is taken as his score in this test for purpose of comparing it with that of others. This indicates the stage value as per Kohlberg's stages of moral development at which the subject is at the time of test administration. Another score called Principled Morality Score P is obtained by adding the stage percentages corresponding to stages 5 and 6. However, in this study P score was not used as this score was rather low in case of Class IX students. So the average stage value was used as the score in the test. A copy of the test together with scoring instruction is given in appendix-C.

5. Test of Moral Judgement -

It was envisaged in the project that a test of moral judgement will be constructed. Accordingly, the Principal Investigator proceeded with all the steps required to construct a new test. In the beginning, the Principal Investigator studied the theory and related research on the development of moral judgement. He found that Kohlberg's theory of cognitive development of moral judgement is well supported by research all over the world and so accepted that theory for the purpose of his test of moral judgement.

Defining Issues Test (DIT) by James Rest described earlier is also based on Kohlberg's theory and measures the moral development of the subject in terms of the stage at which he functions. The test constructed by the Principal Investigator is similar to Defining Issues Test in that moral dilemmas are given as test items and the subject is asked to select two statements as 'most important' and 'second most important' for coming to a decision on the dilemma out of 8 given statements/questions under each story (dilemma). The eight statements/questions under each story are so chosen that there is at least one statement/question indicative of one stage between stages two and six of moral development as per Kohlberg's theory. As eight statements are given under each story, there are three stages for which two statements are given and for remaining two stages one statement each. The statements are so chosen that for the whole test, there are equal number of statements under each stage from two to six. The final form of the test has twelve stories which were retained out of sixteen stories after try-out and item-analysis.

The scoring of this test is much simpler than that of Defining Issues Test of James Rest. The scoring key gives the stage-values of the statements under each story. For each story, the subject selects two statements, one as 'most important' and the other as 'second most important'. The stage values of these two statements are found out using the scoring key and a weightage of 2 is entered under the stage value corresponding to first statement and weightage of 1 is entered under the stage value of the second statement. Thus, for each story, the subject is given raw scores of 2 and 1 entered under particular stage values corresponding to stage values of statements chosen. A data sheet is prepared for each subject showing these raw scores under stage-values against each story. As there are twelve

stories in the test, the sum of all these raw scores is $(2+1) \times 12 = 36$. The raw stage score for each stage is the sum of the raw scores for that stage. This can be expressed as stage percentage by dividing the raw-stage score by 36 and multiplying by 100. The sum of the scores for stages 5 and 6 gives the principled morality Score P. The average stage value of a subject for the whole test can be obtained by multiplying the raw stage score by the stage value, obtaining the sum of the products and dividing the sum by 36.

Reliability and validity of the final form of the test was determined by administering the test to 520 students of class IX from 10 schools located in 6 States of India. The Defining Issues Test by James Rest was also administered to these students. The coefficient of correlation of the scores of the Test of Moral Judgement with the scores of Defining Issues Test was found to be +0.69. This gives a measure of the validity of the test. The reliability of the test was obtained by the Split-half method and was found to be +0.89. The final form of the test is given in Appendix-D.

Having described the final form of the test, we shall now describe the process of construction of the test and its tryout and item-analysis. The first try-out edition of the test had 16 stories and there were six statements under each story. The six statements were so chosen that there was one statement corresponding to one stage of moral development (as per Kohlberg's theory). The subject was asked to select two statements out of the six as 'the most important' and 'the second most important' according to him in reaching a decision on the dilemma of the story. Weightages of 2 and 1 are given to these choices and entered under the stage value of the statements. By finding the sum of the products for all the 16 stories of the stage value of the statements chosen and their weightage and dividing the sum by $48 \quad 16 \times (2+1)$ the average stage value for the subject is obtained. This average stage value is used as the score of the subject in the test.

The first edition of the test consisted of 16 stories (with moral dilemma) having six statements under each story from which the subject was asked to select two statements as the 'most important' and 'second most important' in arriving at a decision regarding the dilemma in the story.

This test was tried out on 83 students of class VI and on 70 students of class IX of Demonstration Multipurpose Higher Secondary School attached to Regional College of Education, Bhubaneswar. In each class the test was administered in two sections, one being an English-medium section and the other Oriya-medium section. The test was purposively administered in classes VI and IX to find out if there was significant difference in the mean scores of the two classes. The mean stage value scores for class VI was found to be 3.62 and that for class IX was 3.88. This difference was found to be statistically significant. This showed that the test yielded higher stage value for higher age group. For item-analysis, the mean stage value for each class was calculated item-wise as well as for the whole test. In class VI, the mean stage value for item (1) and item (3) differed from the mean value for all items by 15% while for all other items the difference was less than 15%. In class IX, the mean stage values for items (5), (13) and (14) differed from the mean for all items by more than 15% while for other items, the mean value remained within 15% of the mean for all items. So, these five items (1), (3), (5), (13) and (14) were carefully looked into for improving them. Item (5) was dropped and other items were improved. Further to improve the sensitivity of all items, eight alternative statements were provided instead of the six that were in the first edition. No statement was given for stage 1 and in three stages there were two statements in each. The statements were so chosen that for the whole test containing 15 items (Stories) in the second edition, there were equal number of statements for each stage of moral development. This second edition of the test was tried out on 52 students of class IX of Demonstration Multipurpose Higher Secondary School, Bhubaneswar. The Defining Issues Test (of James Rest) was also administered to the same students on the next day.

For item-analysis, stage value of moral development of each individual is calculated in respect of each item (story) of the test as well as for the test as a whole. On the basis of the score on the total test, the students were arranged in order of rank and the top $1/4$ of the group was taken as High Score Group and the bottom $1/4$ of the group was taken as the Low Score Group. If T_H be the total of the scores for the high group for an item and T_L be the total of the scores for the low group for the same item, then the Discrimination Index of the item

was obtained using the formula $\frac{T_H - T_L}{6 N_o} \times 100$ where N_o is the number of individuals in each group. Since highest stage value score is 6, the maximum value of $\frac{T_H - T_L}{N_o}$ possible is

6. So the difference $T_H - T_L$ is divided by 6 N_o to obtain the discrimination index and multiplied by 100 to express as a percentage. It was found that items 3, 5 and 13 have discrimination index values less than 1% and so these are eliminated. Items 2 and 14 have discrimination index between 3% to 10% while all other items have discrimination index values more than 10%. Items 2 and 14 are however retained, as otherwise the decrease in number of items would reduce the reliability of the test. The final form of the test has, therefore, twelve items - that is, all items of the try-out edition excluding items 3, 5 and 13 which have very low discrimination index. The item analysis chart along with try out edition of the test are given in Appendix E & F.

After eliminating items 3, 5 and 13, the average stage value scores for the remaining 12 items were re-scored. The correlation of the score on these 12 items with the score on D.I.T., which was administered to the same students was determined to find the external validity of the test. The coefficient of correlation was found to be +0.74 which is considered good. The reliability of the test was determined by split half method and was found to be +0.90. Thus, the test has satisfactory values of reliability and validity. The test with these twelve items (stories) was printed in final form for use in this project. However, as it took nearly a year for the construction, try out, item-analysis and preparation of the final form of the test, and as Defining Issue Test which is a standard test was available readily, to save time D.I.T. was used for all schools in the project and the test of Moral Judgement was used only with a few schools towards the end of the project.

CHAPTER -III

Existing Programmes and Practices for Moral Development in Secondary Schools.

It was stated in Chapter I that this is mainly a normative survey of programmes and activities carried on in selected secondary schools all over India for moral development of their students.

Sample -

A purposive sample was used for this part of the study. The Directors of S.C.E.R.Ts/S.I.Es of all States/U.Ts were asked to recommend not more than ten secondary schools of their State/U.T. which according to them have good programmes for development of moral and ethical values in their students. They recommended 121 secondary schools. To this were added randomly selected 38 central schools, 32 public schools and 21 Navodaya Vidyalayas as these categories were not included in the schools recommended by Directors of S.I.Es/S.C.E.R.Ts. Thus, a total sample of 212 secondary schools were chosen to which questionnaires were sent.

Method of Study -

A questionnaire was used to collect data from the sample of schools. A copy of the questionnaire prepared by the Principal Investigator and used in this study, is given in Appendix A. The questionnaire was mailed to all the 212 secondary schools of the sample. In spite of reminders, replies were received from only 78 secondary schools consisting 37% of the sample. The schools which replied, thus are not likely to be representative of the sample, nor the sample of schools to which questionnaires were sent, representative of all secondary schools in India. But the sample was meant to be purposive, i.e. a sample of selected schools which are likely to have good programmes for moral development of their students. Thus, the sample of 78 schools which returned the questionnaire can be taken as a purposive sample of schools likely to have some good programmes for moral development of their students.

Analysis -

The replies to the questionnaire were analysed by counting the frequency of schools which have a particular kind of programme. In this way, programmes or activities common to 50% or more of the sample were identified and described. In addition special programmes which were described by the schools in response to the open-ended item of the questionnaire were also described.

Findings -

It was found that 73 schools out of 78 (93.6%) consider "development of moral and ethical values" as one of the objectives of education. Thus, it may be assumed that almost all schools consider it as their aim of School Education.

65 schools out of 78 (83.4%) aim at enabling the pupils to do what is approved by the school and 57 (71.8%) schools aim at enabling the pupils to do what is approved by the society and the government respectively. However, only 39 (50%) schools aim at enabling the pupils to do what is approved by his/her religion. Again 42 (53.8%) schools aim at enabling the pupils to do what others consider morally right and 38 (48.7%) schools aim at enabling him to do what he/she considers morally right. Thus, only 48.7% of the schools aimed at developing the autonomous level of moral judgement.

Only 27 schools out of 78 (34.6%) reported having moral education as a school subject, whereas in 51 schools (65.4%) moral education is not taught as a separate school subject. Thus, it is seen that only in some schools moral education exists as a separate subject but in majority of the schools there is no such provision.

In 24 schools (30.7%) there is regular period for teaching of moral education but 52 (66.7%) schools do not have regular periods. In the schools where there are regular periods of moral education, they are provided in class V to X. In many schools the periods are provided in classes VIII, IX and X and in a few schools periods for moral education are provided in classes IX, X, and XI. Again, 10 schools have only one period per week for each class and 7 schools have 2 (two) periods per week while only 5 schools and 2 schools have 3 and 6 periods respectively per week for teaching of moral education.

Only 19 schools out of 78 (24.4%) have prescribed textbooks on moral education but 53 schools (67.9%) do not have any textbooks on moral education. In 4 schools, textbooks are prescribed from class I or II to Class X or XII, in 7 schools they are prescribed in classes IV or V to X, in 6 schools textbooks are prescribed from classes VIII to X and in 2 schools it is being prescribed in class VI only.

Only 19 schools out of 78 (24.4%) conduct examination on moral education but 55 schools (70.5%) have no such provision. Further only in 16 schools who have written examination in moral education consider marks in moral education examination for promotion to the next higher class. Of the schools which do not have written examination system for moral education, only 29 schools (37.17%) assessment is made by the teacher, and in other schools there is no assessment in moral education. But it is found that in the schools which have assessment procedures, it is done by observation and rating by the teachers. Thus, 48 schools out of 78 (i.e. 61.5%) schools have either written examination or assessment in moral education. In the schools which have periods for moral education, but no prescribed textbooks, moral education is given by various methods as follows:-

In 17 schools, it is taught by the teacher, who tells stories with morals and in 21 schools, talks on some aspects of moral education are given. In 12 schools, the teacher discusses episodes from daily life/newspapers and in 10 schools, the teacher discusses episodes from history books and in 9 schools, the teacher discusses hypothetical moral issues. Thus, it is seen that only the first, namely, moral stories and talks on moral issues are employed in most of the schools which have periods for moral education but do not prescribe textbooks.

The data revealed that, in 48 schools (out of 78) (61.5%) teachers discuss moral issues while teaching their subject. In these schools there are no separate periods for the teaching of moral education. Further, it is done by mentioning the moral issues while teaching the subjects in 47 schools. In 33 schools, the teacher conducts discussions by students on the moral issues and the students are asked to write about these moral issues in 17 schools. In 24 schools the moral issues are demonstrated by role playing/dramatization by students. Thus, it may be assumed that only the first one i.e. discussing moral issues while teaching their subject is practiced by most of the schools. Some innovative approaches in moral education used by some of the

institutions are described in the following:-

Moral issues are discussed through some cultural and religious performances from time to time in Baranagore Rama Krishna Mission Asram High School, Calcutta.

Morality day once a month is observed and brief talks on some moral issues are presented in the morning assembly in Navodaya Vidyalaya, Sandumb Achouba (Manipur). Eminent educationists are invited to present moral issues in Navodaya Vidyalaya, Chittor (U.P.).

In Kendriya Vidyalaya, Dhana (M.P.) debate, story telling and one act play are organised for inculcating moral values among the students. In the same school, the students are imparted oral moral teaching by the teacher, if they commit mischievous acts. During library periods books on moral and ethical values are provided to the students in the Kendriya Vidyalaya, I.O.C. Colony, Vihangam (Gujarat). In Sri Bhagabat Gita Madhyamic Vidyalaya, Kurukshetra, (Haryana), prayers, story telling, songs etc., are organised. Talks are delivered on moral lesson in the morning assembly regularly in the Boys' High School, Raipur (Jammu). During informal discussions of teachers with the students moral values are stressed in Sainik School, Bhubaneswar (Orissa). Moral issues are highlighted during inter-subject and intra-subject correlation in H.F.C.H.S. School, Namrup (Assam).

In 75 schools out of 78 (96.1%) there is students' assembly before classes begin every day. Thus, it is seen that this practice is prevailing in almost all schools. In the students' assembly, prayer is sung in all the 75 schools, in 72 schools National Anthem is sung and in 74 schools important announcements are made by the headmasters/headmistresses. Important news items are announced with comments by headmaster/headmistress/teacher/ a student in 60 schools and in 64 schools a brief talk on some moral issues is given by headmaster/headmistress/teacher. Thus school assembly is used for moral instruction in 64 out of 78 (82.05%) schools.

The data shows that 72 schools observe birthdays of great religious/social leaders. In 18 schools, the schools are closed on these days, and in 65 schools (83.3%) meetings are held and lecture(s) on the life and work of the leader are given. In 21 schools in each class a teacher conducts discussion by students about the great leader. Students are asked to write about the leader and selected writings are put on the school bulletin board and this practice is being followed in 34 schools. Important activities of the leader are dramatized by students in

24 schools. But in 34 schools, photographs, drawings and paintings showing activities of the leader are exhibited. Still, there are some schools in which other methods are also followed along with the above methods as discussed below separately for each school.

Book exhibition and lectures by eminent persons are arranged to observe birthdays of great leaders in R.K. Vidyalaya, Mysore. Through processions, seminars and wall magazines, the birthdays of great religious/social leaders are observed in R.K. Sarada Mission Sister Nivedita Girls' School, Calcutta. Students are asked to speak on the subject and prizes are given for best performances in R.K. Mission M.E. School, Bhubaneswar. Essay competitions are organised in Navodaya Vidyalaya, Chittoor (A.P.) on the birthday of great religious/social leaders. General knowledge tests are arranged in Kendriya Vidyalaya No.2, Tiruchirapalli (Tamil Nadu). Some cultural programmes like dance and songs etc., are organised in Kendriya Vidyalaya, Kumbhigram, Assam. Devotional songs on the birthdays of great religious/social leaders are sung in the students' assembly in Government Girls' Senior Secondary School, New-Delhi -15. Film-shows, exhibitions and lectures are organised in Srimalad Bhagabat Gita Senior Secondary School, Kurukshetra (Haryana). Every Friday pupils are allowed to read books on Gandhian thought and discuss Gandhiji's achievements for one period in the Vijaya Education Institute Trust, Jayanagar, Bangalore. In Government Secondary School, Jawahar Sagar, Bundi (Rajasthan), the programme is like S.U.P.W. and C.S. are organised and side-by-side picture exhibitions are held for observing birthdays of great religious and social leaders. Through cultural programmes and symposium, the birthdays of great religious/social leaders are observed in Mahavir Jain Higher Secondary School, Jammu. Sometimes students are asked to write essays on the lives and activities of leaders like Sri Sankardev, Gandhiji, Jyotiprasad etc., and the best ones are awarded prizes in H.F.C.H.S. School, Namrup (Assam).

In 35 schools, there is tutorial system while the other schools do not have such provision. In the tutorial classes only in 31 schools the tutor helps in the moral development of the students in his/her charge. Further, the tutor does it in different ways. In 24 schools, the tutor evaluates students on their personality traits from time to time. He/she observes and guides behaviour of students in his/her charge in 25 schools. In 21 schools, the tutor periodically discusses moral issues with the students. But, in 25 schools the tutor

advises and counsels students about their problems and difficulties. Only in 11 schools, the tutor visits the homes of the students and discusses with their parents. In Navodaya Vidyalaya, Joynpur (Azamgarh (U.P.)), which is a residential institution, the house tutor observes and guides behaviour of the students in hostel.

In 33 schools, there is a periodic valuation of students' personality traits and 30 schools do not have such provision. Of the schools in which this provision exists, in 23 schools it is done by the class teacher who evaluates the personality of students of his/her class on a rating scale. The tutor evaluates it of the students of his/her tutorial group using a rating scale in 12 schools. But in 12 schools only, students are evaluated using a personality inventory once or thrice a year and in 19 schools, there are other procedures for the purpose as described below for each school separately.

Students are carefully observed by their wardens and they prepare a brief report about the conduct of the student in Navodaya Vidyalaya, Mejakhas, Allahabad. House masters are appointed for a group of students and directed to evaluate the students under them and put periodic remarks in the progress card regarding ethical values, in the Navodaya Vidyalaya, Amarkantak (M.P.). Periodic observations by house masters, headmasters and class-teachers are done in Sainik School, Bhubaneswar.

The class-teacher evaluates once a year the personality traits of the students by his/her own judgement in Kendriya Vidyalaya, O.N.G.C., Dehradun. The teacher observes the behaviour of the students and awards grades like good, very good and so on in Kendriya Vidyalaya, Air Force Station, Kumbhigram (Assam). Plus and minus marks are recorded in students diary in Srimad Bhagbat Gita Senior Secondary School, Kurukshetra. Behaviour of the pupils are observed continuously and in case of problems parents are also involved in remedial measures in the Vijaya Education Institute Trust, Bangalore. Students' personality traits are evaluated and records are maintained in work experience programme (student's involvement, qualitative improvement in skill, sincerity in manual work) in Rajabari High School, Lokhowjan, Tin Ali, Bhokaghat (Assam). An overall assessment is done of student's participation in curricular and co-curricular activities as well as of their general conduct in H.F.C. H.S. School, Namrup (Assam). Periodic observation of students' personality traits is done by house-masters, class-teachers, Headmasters and Principal in Sainik School, Bhubaneswar.

Periodic evaluation of students is made and is included in progress Report Cards in R.K. Mission Vidyalaya, Mysore. In Navodaya Vidyalaya, Sandhumba Achouba, Rakching (Manipur), personality of students is evaluated term-wise and it is reflected on their progress Report Cards.

53 schools out of 78 (67.9%) have Cumulative Record Card system, but the other schools do not have any such provision. In the Cumulative Record, used by 53 schools, provision exists for the following in the schools whose number is mentioned against each item:-

Marks in School subject	53 schools
Co-curricular activities	52 schools
Students' interest	47 schools
Students' personality	43 schools
Students' health	37 schools
Students' home background	24 schools.

Besides, there are other aspects on which evaluations are recorded in different schools and a brief discussion of the same is presented below:-

The regularity of the students is recorded in the Kendriya Vidyalaya, AGCR Colony, New-Delhi. Evaluation on a five point scale of participation in music and physical education is recorded in cumulative record in Kendriya Vidyalaya, I.O.C. Colony, Vihamgam (Gujarat). In Colonganj Inter College, Allahabad, evaluations are recorded in the field of S.U.P.W. and general knowledge. Through Cumulative Record Card, the aspects like students' attendance and poor achievements are recorded and evaluated and after that Coloured Cards are sent to the parents in The Vijaya Education Institute Trust, Bangalore.

It is seen that 57 schools out of 78 (74.1%) have a debating society in the schools while in others there exists no such facilities. In 13 schools debates are held once a week, in 7 schools once a fortnight, in 16 schools once a month, in 16 schools twice or thrice a year and in 19 schools once a year. Debates are held on political subjects in 17 schools and in 55, 51 and 48 schools debates are held on educational, social and moral (ethical) subjects respectively. But only in 17 schools religious subjects are stressed. However, the data show that in some schools debates are held on all the above subjects, in some schools only two or three subjects of the above mentioned subjects, are given importance.

In government Inter College, Varanasi, there is a period after prayer, in which the students have to do some group activities. In Kendriya Vidyalaya No.3, Pune, school beautification is given due importance. The students take part in study circle and inter-hostel competitions which are conducive to their moral and intellectual growth in Ramakrishna Mission Vidyapith, Purulia (West Bengal). In this school, morning prayer is held everyday and extracts from scriptures, lives of great men and their writings are read out after morning prayer. In Navodaya Vidyalaya, Rajgriha, cleaning of Public Places is included in the SUPW Programme.

Navodaya Vidyalaya, Kurnool (Andhra Pradesh) has a system of awarding good conduct points and bad conduct points. When a child does an offence the child is awarded bad conduct point (Negative point). Similarly, a good conduct point (Positive) is given to a child who does good work.

In S.M.B. Gita Senior Secondary School, Kurukshetra, camps for both teachers and students are organized. Different villages and slum areas in cities are visited by the students with the teacher as guide.

In Government Girls' School, Raipur (Jammu) the students are made aware of the condition of the society and how to improve it. They are made to realize their role in preserving the unity and integrity of the country. Also, they are taught about their fundamental rights and duties in the society.

As a residential school, in Sainik School, Bhubaneswar, students are in direct contact with the teachers. All members of the staff at all times by personal examples, actual life incidents etc. impart moral education.

The Kendriya Vidyalaya, Kambhigram (Assam), has the provision that selected students hold charge of the four houses, into which the students of all classes are divided. The houses are named after four virtues namely - Shanti, Ekta, Sadachar and Ahimsa. Slokas from Sanskrit are recited in the assembly prayer daily and good maxims are highlighted.

In the assembly daily one of the teachers or Principal and also one student speaks about the moral thought. The thoughts are to be followed by the students in their daily life. In the debates and competitions, moral values are stressed. These practices are followed in Navodaya Vidyalaya, Chittoor.

Thus, debates are held on educational, social and moral (ethical) subjects in most of the schools.

It is found that 63 schools out of 78 (80.7%) have a school bulletin board and these schools put on it news items/articles on moral/ethical issues.

The data reveal that in 62 schools out of 78 (79.7%), while choosing drama/skits etc., staged by students, themes highlighting moral/ethical issues are selected.

Only 12 schools out of 78 (15.4%) have a students' court in the school. Thus, it may be assumed that majority of the schools do not have students' court. Of the schools where students' court exists, in 6 schools, it considers all cases of students' indiscipline/conflicts and in the remaining schools, it functions objectively discussing issues on moral/ethical grounds.

Yoga-asans are taught in 50 schools out of 78 (64.2%) and in 34 schools (43.6%) is made compulsory for all students, but in remaining schools, it is made optional.

It is seen that in 30 schools out of 50 (60%) schools Yoga is taught in classes VI, VII and VIII, in 19 schools in classes VI to X. Thus, Yoga is taught more frequently in the middle school classes VI to VIII.

In 20 schools out of 78 (only 25.7%) there is a period for meditation and the remaining schools do not have any such period. Out of the 20 schools, meditations are practiced in 5 schools in classes VI and VII, in 7 schools it is in classes VI to XII, in 6 schools in classes VIII to X and in 2 schools in class X only. Thus, meditation is practiced only in very few schools.

Besides the above, some schools have other organized programme/activity in the school which may help in moral development/character development of the students. These are described below school-wise.

In Sri Ramakrishna Vidyalaya, Mysore, daily prayers are sung by the students derived from the scriptures of different religions. The students are required to visit churches, mosques, and temples. The religious festivals of all religions are observed in this school. The students also write their daily diary listing the moral issues they have observed or participated on eleven specific issues. A book, "Man, the maker of his own Destiny" published by this institution is provided to all the students.

In government Inter College, Varanasi, there is a period after prayer, in which the students have to do some group activities. In Kendriya Vidyalaya No.3, Pune, school beautification is given due importance. The students take part in study circle and inter-hostel competitions which are conducive to their moral and intellectual growth in Ramakrishna Mission Vidyapith, Purulia (West Bengal). In this school, morning prayer is held everyday and extracts from scriptures, lives of great men and their writings are read out after morning prayer. In Navodaya Vidyalaya, Rajgriha, cleaning of Public Places is included in the SUPW Programme.

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In the assembly daily one of the teachers or Principal and also one student speaks about the moral thought. The thoughts are to be followed by the students in their daily life. In the debates and competitions, moral values are stressed. These practices are followed in Navodaya Vidyalaya, Chittoor.

In Navodaya Vidyalaya, Sarol (H.P.) all the students celebrate religious festivals in the hostel with the participation of the staff members. Before taking lunch/dinner, the students sing prayer. The students are also permitted to observe fasting on Monday or Friday.

In Barangore Ramakrishna Mission Ashram, Calcutta, the lives of great men of all ages of all the countries of the world are discussed. Students are required to read the sublime literature of all the countries. Due importance is given to the field of art, literature, music etc.,

Gita is taught and Gita Slokas are recited by the students in Ramakrishna Sarada Mission. Sister Nivedita Girls' School, Calcutta-3.

Occasionally, the monks of Ramakrishna Order talk to the students about "Man making and Character building Education of Swami Vivekananda" in Ramakrishna Mission M.E. School, Bhubaneswar.

In Colonelganj Inter College, Allahabad, competitions in class discipline, uniform, are held. Marks of SUPW and daily diary are given importance.

The Government High School for girls', Trivandrum, has organisations like NCC, Guides, Redcross society and Social Service league, through which students learn to love and serve one another and to respect their motherland. NSS, NCC, Scouting etc. are held in Government Boys Senior Secondary School, Krishnagar, Delhi-51.

Regularly, at the very beginning of the day's work, moral teachings from the Upanishads, the Gita etc. are imparted to the students by the Acharya in the community prayer in Girish Vidyapith Special High School, Ananda Bazar, Barpeta. In V.V.S. High School, Bangalore, on all Saturdays a special assembly of all the students and teachers is arranged between 7.30A.M. and 8.30A.M., where guest speakers, teachers, and interested children speak for about 40 minutes on matters related to moral values followed by question-answer session for about 20 minutes.

Conclusion:-

Of the 78 schools which have programmes for development of moral and ethical values, only about 48.7% aim at developing autonomous level of moral judgement in their students. Majority of the schools do not have moral education as a separate subject nor do they have regular periods for moral education. While 24.4% of schools have a written examination in moral education, 37.17% have assessment of students

in moral values. Majority of the schools (61.5%) report that teachers discuss moral issues while teaching their subjects. 82% of the schools use the school assembly for talks on moral issues. In 83.3% of these schools birthdays of great religious and social leaders are celebrated by holding meetings and discussing their life and work. 67.9% of these schools have cumulative record cards wherein among other things, ratings of students' personality are recorded. 74.1% of these schools report having debating society and use it for discussing moral and social issues. 79.7% of the schools report selecting the school drama/skits on the basis of moral themes. 64.2% of these schools teach "Yoga-asans, usually in classes VI to VIII. While this gives the picture in the majority of these schools, individual schools have other special programmes and activities.

CHAPTER IV

Analysis of Test Results and Interpretation

Selection of Schools for Testing

As has been stated in Chapter III of this report, questionnaires were sent to 212 schools recommended by the Directors of S.I.E./S.C.E.R.Ts of the States/U.Ts to obtain information about the programmes/activities performed in their school for developing moral and ethical values in the students. 78 schools (Appendix-F) returned the questionnaire with their replies. The replies of these questionnaires were rated on a suitable scale by giving 1 or 0, according as the reply to an item is considered likely to help or not help in moral development of the students. The maximum possible score according to this rating scale was 20 and schools which obtained scores of 11 or more were selected for further detailed study. There were 20 such schools whose list is given at Appendix-G. Another 7 schools were selected from the unselected group of schools such that they were in the same locality as some of the selected schools. The list of these seven schools called unselected group is given in Appendix-H. These schools were taken for the purpose of comparison with the schools in the selected group on the results of tests that were administered to the students of class IX of these schools.

The students of class IX (session 1989-90) of these 27 schools were administered the following tests:-

- Cattell's Culture-Fair Test of Intelligence Scale 3
- Defining Issues Test (by James Rest) ✓
- Personal Data Blank (constructed by the Principal Investigator). ✓

The Test of Moral Judgement constructed by the Principal Investigator was also administered in some of the schools but its scores were used mainly for obtaining the reliability and validity of the test. Since Defining Issues Test (D.I.T.) was available and was used for all schools, its scores were taken as measures of moral judgement and used for comparison of moral judgement of students of different schools.

Objectives of Testing

The main purposes of administering the tests are:-

- (1) to find out the relationship of intelligence with moral judgement;
- (2) to find out the relationship of socio-economic status with moral judgement;
- (3) to find out the relationship of intelligence with moral judgement after partialling out the effect of S.E.S.;
- (4) to find out if the total group of 27 schools are a homogeneous group in respect of -
 - (a) intelligence,
 - (b) moral judgement;
- (5) to find out if the group of 20 schools of the selected group are a homogenous group in respect of -
 - (a) intelligence,
 - (b) moral judgement;
- (6) to find out if the group of 7 schools of unselected group are a homogenous group in respect of -
 - (a) intelligence,
 - (b) moral judgement;
- (7) to find out the significance of difference of means between selected group and unselected group in -
 - (a) intelligence,
 - (b) S.E.S.,
 - (c) moral judgement;
- (8) to find out if number of schools with high moral judgement score is independent of their intelligence score and S.E.S. score;
- (9) to identify the schools which have high moral judgement score for further investigation.

Hypotheses -

In accordance with the ~~purposas~~ stated, the following hypotheses were tested:-

- 1) There is no significant correlation between intelligence as measured by Cattell Culture Fair Test and moral judgement as measured by D.I.T.
- 2) There is no significant correlation between socio-economic status and moral judgement.
- 3)
 - a) There is no significant correlation between intelligence and moral judgement after partialling out the effect of S.E.S.
 - b) There is no significant correlation between S.E.S. and moral judgement after partialling out intelligence.
- 4) There is no significant difference among the total group of 27 schools in respect of -
 - a) mean intelligence test score~
 - b) mean moral judgement score~.
- 5) There is no significant difference among the group of 20 selected schools in respect of -
 - a) mean intelligence test score
 - b) mean moral judgement score. .
- 6) There is no significant difference among the group of 7 unselected schools in respect of -
 - a) mean intelligence test score ,
 - b) mean moral judgement score .
- 7) There is no significant difference between the selected group and the unselected group in -
 - a) mean intelligence test score
 - b) mean S.E.S. score
 - c) mean moral judgement score .

- 8) The number of schools having high moral judgement score is independent of their having high mean score in intelligence and high mean score in socio-economic status.

No hypotheses is made for objective (9) but the mean scores of the schools in the three variables are analysed for this purpose.

The raw scores obtained in the Cattell Culture Fair Test and Socio-Economic Status Scale were used in the computations for testing the hypotheses. In case of D.I.T., the average stage scores were used, as most of the students were between stages 3 and 4 of Kohlberg's Stages for moral judgement.

For testing the first three hypotheses, Pearson's Coefficients of Correlation were calculated and tested for significance. Hypotheses 4, 5 and 6 were tested by finding the weighted mean score for the group of schools and its standard error and obtaining 99% confidence limits for the weighted mean. If all the school means remain within this 99% confidence limit, the group is homogenous. Hypothesis 7 is tested by finding the significance of the difference between mean scores of the selected group and the unselected group of schools. Hypothesis 8 is tested by finding χ^2 in a 2x2x2 contingency table showing number of schools divided into two groups in respect of each variable, intelligence, socio-economic status and moral judgement.

The analysis of data and testing of hypotheses are presented in the following:-

Hypothesis (1) -

There is no significant correlation between Intelligence Test Scores and Moral Judgement (DIT) Scores of all pupils.

To test the hypothesis (1), Pearson's Product Moment Coefficient of Correlation was calculated using the formula -

$$r = \frac{\sum \frac{X^1 Y^1}{N} - (cx \times cy)}{\sigma_{X^1} \cdot \sigma_{Y^1}}$$

where (1) X- variable represents Intelligence Test Scores and

(2) Y - variable D.I.T. Scores

$$\begin{aligned} \sum X^1 Y^1 &= 8795 \\ N &= 1593 \end{aligned}$$

$$\sum fx^1 = -1955$$

$$\sum fy^1 = -1213$$

$$\sum (fx^1)^2 = 14565$$

$$\sum (fy^1)^2 = 17973$$

$$cx = \frac{-1955}{1593} = -1.23$$

$$cy = \frac{-1213}{1593} = -0.76$$

$$cx^2 = (-1.23)^2 = 1.5129$$

$$cy^2 = (-0.76)^2 = 0.5898$$

$$\begin{aligned} \sigma_{X^1} &= \sqrt{\frac{\sum (fx^1)^2}{N} - cx^2} \\ &= \sqrt{\frac{14565}{1593} - 1.5129} \\ &= 2.76 \end{aligned}$$

$$\begin{aligned} \sigma_{Y^1} &= \sqrt{\frac{\sum (fy^1)^2}{N} - cy^2} \\ &= \sqrt{\frac{17973}{1593} - 0.5898} \\ &= 3.27 \end{aligned}$$

$$\begin{aligned} r &= \frac{\frac{8795}{1593} - (-1.23 \times -0.76)}{2.76 \times 3.27} \\ &= +0.509 \end{aligned}$$

Minimum value of r to be significant at 0.01 level
if significance is $\frac{2.58}{\sqrt{N}} = \frac{2.58}{\sqrt{1593}} = 0.065$

So, the obtained coefficient of correlation of 0.509 is significant. Thus, it is found that there exists a positive significant correlation between moral judgement and intelligence. The value of r 0.509 shows that the coefficient of correlation is moderate. So, the first hypothesis that there is no significant correlation between intelligence test scores and moral judgement scores is rejected.

Hypothesis (2) -

There is no significant correlation between Socio-economic status scores and moral judgement scores.

$$\text{Pearson's Product Moment Correlation } r = \frac{\sum \frac{X^1 Y^1}{N} - c_x \times c_y}{\sigma_X^1 \cdot \sigma_Y^1}$$

where, X - variable represents D.I.T. scores and

Y - variable Socio-Economic Status scores.

$$\sum X^1 Y^1 = 1570$$

$$N = 1464$$

$$\sum f_x^1 = -1116$$

$$\sum f_y^1 = -103$$

$$\sum f_x^1)^2 = 16060$$

$$\sum f_y^1)^2 = 3209$$

$$c_x = \frac{-1116}{1464}$$

$$c_y = \frac{-103}{1464} = -0.07$$

$$c_x^2 = (-0.76)^2 = 0.5811$$

$$c_y^2 = (-0.07)^2 = 0.0049$$

$$\begin{aligned}
 \sigma_{x^1} &= \sqrt{\frac{f(x^1)^2}{N} - cx^2} & \sigma_{y^1} &= \sqrt{\frac{f(y^1)^2}{N} - cy^2} \\
 &= \sqrt{\frac{16060}{1464} - 0.5311} & &= \sqrt{\frac{3209}{1464} - 0.0049} \\
 &= 3.22 & &= 1.48
 \end{aligned}$$

$$\begin{aligned}
 r &= \frac{\frac{1570}{1464} - (-0.76 \times -0.07)}{3.22 \times 1.48} \\
 &= + 0.214
 \end{aligned}$$

Thus, the coefficient of correlation between socio-economic status scores and D.I.T. scores was found to be +0.214. Minimum value of r to be significant at 0.01 level is $\frac{2.58}{\sqrt{N}} = \frac{2.58}{\sqrt{1464}} = 0.067$

The obtained r value of +0.214 is significant at 0.01 level. So the relationship between socio-economic status and moral judgement is found to be positive and significant but low. Thus, the second hypothesis that there is no significant correlation between socio-economic status scores and D.I.T. scores is rejected.

Hypothesis (3) (a)

There is no significant correlation between moral judgement and intelligence after partialling out socio-economic status.

If number 1,2,3 stand respectively for D.I.T. scores, Intelligence Test scores and S.E.S. scores, the coefficients of correlation as found out between these variables are as follows:

$$r_{12} = +0.51$$

$$r_{13} = +0.21$$

$$r_{23} = +0.29$$

The coefficient of correlation between D.I.T. scores and Intelligence Test scores partialling out S.E.S. is

$$\begin{aligned} r_{12.3} &= \frac{r_{12} - r_{13} r_{23}}{\sqrt{1-r_{13}^2} \sqrt{1-r_{23}^2}} \\ &= \frac{0.51 - 0.21 \times 0.29}{\sqrt{1-0.21^2} \sqrt{1-0.29^2}} \\ &= \frac{0.4491}{0.9352} = +0.48 \end{aligned}$$

The value of coefficient of correlation between moral judgement and intelligence scores after partialling out S.E.S. was found to be +0.48 which is significant at .01 level. The correlation is positive and moderate. Thus, the hypothesis that there is no significant correlation between moral judgement and intelligence after partialling out S.E.S. is rejected.

Hypothesis 3 (b)

There is no significant correlation between moral judgement and S.E.S. after partialling out intelligence.

$$\begin{aligned}
 r_{13.2} &= \frac{r_{13} - r_{12} \cdot r_{23}}{\sqrt{1-r_{12}^2} \cdot \sqrt{1-r_{23}^2}} \\
 &= \frac{0.21 - 0.51 \times 0.29}{\sqrt{1 - 0.51^2} \cdot \sqrt{1 - 0.29^2}} \\
 &= +0.075
 \end{aligned}$$

For N=1452, this value of coefficient of correlation is significant at .01 level.

Thus it is found that there is significant positive but very low correlation between moral judgement and S.E.S. after partialling out intelligence. So the hypothesis that there is no significant correlation between moral judgement and S.E.S. after partialling out intelligence is rejected.

Hypothesis 4(a)

There is no significant difference among the total group of 27 schools in respect of mean intelligence test scores.

If the hypothesis is true, all schools form a homogenous group with their school means lying within a normal probability curve with its mean = weighted mean of all schools, $m = \frac{\sum NM}{\sum N}$

where M = school mean

N = No. of students in the school

and m = the weighted mean for all schools.

The probability is less than 1% for a school mean to be beyond $m \pm 2.58 \sigma_m$, where σ_m is the standard error of means.

$$m = \text{weighted mean} = \frac{\sum NM}{\sum N}$$

$$\text{Intelligence score of 27 schools} = \frac{27738.74}{1421} = 17.11$$

$$\sigma_m = \sqrt{\frac{\sum (d^1)^2}{n(n-1)}}$$

where d^i is the deviation of school mean from the weighted mean for all schools and n is the number of schools.

$$\begin{aligned}\sum (d^i)^2 &= 201.15 \\ n &= 27 \\ m &= \sqrt{\frac{201.15}{27 \times 26}} \\ &= 0.5353\end{aligned}$$

$$M_{H} = m \pm 2.58 \sigma_m$$

where M_H is the 99% confidence limit of weighted mean (m)

$$\begin{aligned}M_H &= 17.11 \pm 2.58 \times 0.5353 \\ &= 17.11 \pm 1.38 \\ &= 15.73 \sim 18.49\end{aligned}$$

Thus, at 0.01 level the limit of confidence interval for school mean is 15.73 \sim 18.49. If P is .99, then the M_{pop} is not less than 15.73 nor greater than 18.49. If the school means remained within this limit, they would be considered a homogenous group and the difference of their means would not be significant. But it was found that in our sample, all school means were not within this limit. It was found that school Nos.1,10,11,12,13 and 18 have mean intelligence scores above 18.49 i.e. significantly higher than the weighted

mean. School Nos.3,4,5,7,8,15,19,20 and 25 have mean intelligence scores below the lower limit 15.73 i.e. significantly less than the weighted mean.

Thus, it was found that there were significant differences in the mean intelligence scores of the schools and the hypothesis that there is no significant difference in mean intelligence scores of schools is rejected at 0.01 level.

Hypothesis 4(b)

There is no significant difference among the total group of 27 schools in respect of the mean moral judgement (DIT) scores.

If the hypothesis is true, all the 27 schools would form a homogenous group with their school means lying within a normal probability curve with its mean equal to weighted mean of all schools.

$$m = \frac{\sum NM}{\sum N} \quad \text{where } m = \text{weighted mean for all schools}$$

M = school mean

N = No. of students in the school

The probability is less than 1% for a school mean to be beyond $M_H = m \pm 2.58 \sigma_m$

where σ_m = Standard error of means.

Weighted mean D.I.T. score in terms of stage value is

$$m = \frac{5543.56}{1607} = 3.45$$

$$\begin{aligned} \sigma_m &= \sqrt{\frac{(d)^2}{n(n-1)}} \\ &= \sqrt{\frac{0.3605}{27 \times 26}} \\ &= 0.0227 \end{aligned}$$

$$\begin{aligned} M_H &= 3.45 \pm 2.58 \times 0.0227 \\ &= 3.45 \pm 0.058 \\ &= 3.391 \sim 3.518 \end{aligned}$$

Thus, the 99% confidence limit of weighted mean (M_H) are 3.39 and 3.51. It was found that the mean DIT scores of school Nos.1,10,11,12,13, and 14 were above the upper limit (i.e. 3.51). On the other hand school Nos.4,7,8,9,19,20,22, 23 and 24 were found below the lower limit (3.39). All other schools were within this limit. This indicated a significant difference in mean DIT scores among schools. So the hypothesis that there is no significant difference among the total group of 27 schools in their mean moral judgement (DIT) scores is rejected at 0.01 level of confidence.

Hypothesis 5(a)

There is no significant difference among the group of 20 selected schools in their mean intelligence test scores.

Twenty schools which had higher than average rating on the basis of their questionnaire were taken as selected group for detailed investigation. The significance of difference in mean intelligence scores of these schools was tested by finding the 99% confidence limit for the weighted mean scores for all these schools.

$$m = \frac{\sum NM}{\sum N}$$

where m = weighted mean

M = Mean score of school

N = No. of students tested in school

n = No. of schools

$$m = \frac{19740.38}{1139} = 17.33$$

$$\sigma_m = \sqrt{\frac{d'^2}{n(n-1)}}$$

where d' = deviation of school mean from the weighted mean.

$$\sigma_m = \sqrt{\frac{193.68}{20 \times 19}} = 0.71$$

The 99% confidence limits of the mean intelligence score are

$$\begin{aligned} M_{\pm} &= M \pm 2.58 \sigma_m \\ &= 17.33 \pm 2.58 \times 0.71 \\ &= 17.33 \pm 1.83 \\ &= 15.50 \sim 19.16 \end{aligned}$$

The 99% confidence limits for the weighted school mean are 15.50 and 19.16. The mean intelligence scores of selected schools show that schools No.1,10,11,12,13 and 18 were above this upper limit (19.16). On the other hand the mean intelligence scores of the schools No.3,4,5,7,8, 15 and 19 were below the lower limit of this confidence interval (15.50) and the remaining schools are found to be within this limit. So it was concluded that there were significant differences in mean intelligence scores of selected schools. So the hypothesis that there is no significant difference in mean intelligence scores among selected schools is rejected.

Hypothesis 5(b)

There is no significant difference among the group of 20 selected schools in respect of moral judgement (DIT) scores.

As stated earlier, twenty schools which had higher than average rating on the basis of their questionnaire were taken as selected group for detailed investigation. The significance of difference in mean DIT scores of these schools was tested by finding the 99% confidence interval for the weighted mean scores for all these schools.

D.I.T. scores are given in terms of stage values.

$$\sum NM = 3956.5$$

$$\sum N = 1135$$

$$m = \frac{\sum NM}{\sum N} = \frac{3956.9}{1135} = 3.49$$

$$\sigma_m = \sqrt{\frac{d'^2}{n(n-1)}}$$

$$= \sqrt{\frac{0.4039}{20 \times 19}}$$

$$= 0.033$$

N = No. of pupils in school

M = School Mean

m = weighted mean for all schools

n = No. of schools

d' = deviation of school mean from weighted mean for all schools

$$d'^2 = 0.4039$$

$$n = 20$$

$$M_H = m \pm 2.58 \quad m \quad \text{where } M_H = 99\% \text{ confidence interval of } m \text{ (weighted mean)}$$

$$= 3.49 \pm 2.58 \times 0.033$$

$$= 3.49 \pm 0.085$$

$$= 3.405 \sim 3.575$$

Thus, the 99% confidence limits of the weighted mean are 3.405 and 3.575. It was found that the school Nos. 1, 10, 11, 12 and 13 were above the upper limit (i.e. 3.575)

and school Nos. 4, 7, 8, 9, 19 and 20 were below the lower limit (3.405). The other schools were within the limit (3.405 - 3.575). This indicated a significant difference in mean DIT scores among the selected schools. So the hypothesis that there is no significant difference in mean DIT scores of selected schools is rejected.

Hypothesis 6 (a)

There is no significant difference among the group of 7 unselected schools in mean intelligence scores.

Seven schools which had lower than average rating on the basis of their replies to questionnaire were taken as unselected group for test administration. The significance of difference in mean intelligence scores of these schools was tested by finding the 99% confidence interval for the weighted mean scores for all the seven schools.

$$M_{\pm} = m \pm 2.58 \sigma_m$$

where M_{\pm} is the 99% confidence limit of the weighted mean (m)

$$m = \frac{\sum MN}{\sum N}$$

where M = School mean

N = No. of students tested

$$\therefore m = \frac{8009.15}{482} = 16.62$$

$$\sigma_m = \sqrt{\frac{d'^2}{n(n-1)}}$$

where d' is the deviation of school mean from

the weighted mean.

n = No. of schools

$$= \sqrt{\frac{8.8}{7 \times 6}}$$

$$= 0.46$$

$$M_H = 16.62 \pm 2.58 \times 0.46$$

$$= 16.62 \pm 1.19$$

$$= 15.43 \sim 17.81$$

Thus, the 99% confidence limit of weighted mean (M_H) are 15.43 and 17.81. It was found that the mean intelligence score of schools No.1 and 2 were above this upper limit (17.81). However, the mean intelligence scores of the remaining schools were found to be within this limit. So, taking all the unselected schools together significant difference was found in mean intelligence scores. Thus, the hypothesis that there is no significant difference among the group of 7 unselected schools' mean intelligence scores is rejected.

Hypothesis 6(b)

There is no significant difference among the group of 7 unselected schools in mean moral judgement (DIT) scores.

Seven schools which had lower than average rating on the basis of their replies to the questionnaire were taken randomly as unselected group for test administration. The significance of difference in mean DIT scores of these schools was tested by finding 99% confidence limit for the weighted mean scores for all these schools.

$$M_{\pm} = m \pm 2.58 \sigma_m$$

where M_{\pm} = 99% confidence limit of the weighted mean (m)

$$\bar{m} = \frac{\sum MN}{\sum N}$$

$$\sigma_m = \sqrt{\frac{d'^2}{n(n-1)}}$$

where M = School mean

N = No. of students in the schools

d' = deviation of school mean from the weighted mean (m)

n = no. of schools

$$m = \frac{1591.17}{472} = 3.37$$

$$\sigma_m = \sqrt{\frac{0.0457}{7 \times 6}} = 0.033$$

$$\begin{aligned}
 M_H &= 3.37 \pm 02.58 \times 0.033 \\
 &= 3.37 \pm 0.085 \\
 &= 3.285 \sim 3.455
 \end{aligned}$$

The mean DIT scores of the unselected schools revealed that only school No.1 exceeded the higher limit (3.455) of the 99% confidence interval. On the other and the school No.2 was below the limit (3.285). Thus, there existed significant differences in mean DIT scores among unselected schools. So hypothesis that there is no significant difference among the group of 7 unselected schools in mean moral judgement (DIT) scores is rejected.

Hypothesis 7

There is no significant difference between the group of selected schools and the group of unselected schools in (a)Intelligence (b)Socio-Economic Status and (c)Moral Judgement.

(a)Intelligence

The mean intelligence test scores of the two groups of schools and other data for calculation of 't' for testing the significance of difference of the two means are given in table-1.

Table No.1

Groups	N	df	Mean Int. Score	d'2	't' value
Selected schools	20	19	17.83	191.71	0.572 (N.S.)
Unselected schools	7	6	16.62	8.80	

$$'t' = \frac{M_1 - M_2}{\sigma_{M_1 - M_2}}$$

$$\text{Where } \sigma_{M_1 - M_2} = \sqrt{\left(\frac{\sum d_1^2 + \sum d_2^2}{n_1 + n_2 - 2} \right) \left(\frac{1}{n_1} + \frac{1}{n_2} \right)}$$

Table No.1 indicated that the difference in mean intelligence test scores between the selected and unselected group was not significant even at .05 level. Thus, the hypothesis that there is no significant difference between the selected and unselected schools in intelligence is retained.

(b) Socio-Economic Status

The mean S.E.S. scores of the two groups of schools and other data for calculation of 't' are given in table-2.

Table No.2

Groups	N	df	Mean	d ²	't' value
Selected schools	20	19	7.84	97.96	0.31 (N.S.)
Unselected schools	7	6	7.53	18.97	

Table No.2 indicated that a 't' value of 0.31 with 25 df fall short off significance in socio-economic status scores between the selected and unselected schools. Thus, the hypothesis that there is no significant difference in socio-economic status scores between the selected and unselected schools is retained.

(c) D.I.T.

The mean D.I.T. scores of the two groups and other data for calculation of 't' are given in table-3.

Table No.3

Groups	N	df	Mean	d ²	't' value
Selected schools	20	19	3.49	0.4039	2.21*
Unselected schools	7	6	3.36	0.0457	

* Significant at 0.05 level

The results in above table showed that there existed a significant difference in mean DIT between the selected and unselected schools. The calculated 't' value 2.21 was found to be significant at 0.05 level ($t_{2.21} > t_{0.05} = 2.06$). Thus, the hypothesis that there is no significant difference in mean DIT scores between the selected and unselected schools is rejected at .05 level of significance.

Hypothesis 8

The number of schools having high mean score in moral judgement is independent of their having high mean score in intelligence and high mean score in socio-economic status.

To test this hypothesis a 2x2x2 contingency table was prepared with schools divided into two groups in respect of their mean scores in each variable - intelligence, socio-economic status and moral judgement. Those schools which have school mean score in the variable greater than the weighted mean score for all schools are classified as having high score in that variable and those whose school

mean score is less than the weighted mean score for all schools are classified as having low score in that variable. The contingency table is shown in Table-4. The figures in brackets indicate the hypothetical frequency if the hypothesis be true.

Table No.4

Contingency Table of schools in respect of their distribution in respect of scores in the three variables.

		No. of Schools with High DIT scores	No. of schools with Low DIT score	Total no. of schools
No. of schools with High Intelli- gence score	Schools with High SES Score	7 (3.63)	0 (3.37)	7
	Schools with Low SES Score	2 (2.07)	2 (1.93)	4
No. of schools with Low Intelli- gence score	Schools with High SES Score	3 (2.59)	2 (2.41)	5
	Schools with Low SES Score	2 (5.70)	9 (5.29)	11
Total		14	13	27

From the Contingency table χ^2 was calculated using the formula

$$\chi^2 = \sum \left[\frac{(F_o - F_e)^2}{F_e} \right]$$

where F_o is the observed frequency

and F_e is the expected (hypothetical)

frequency given within brackets.

χ^2 was found to be 11.64

Degrees of freedom = (4-1) (2-1) = 3

From the χ^2 table, it was found that for df equal to 3, the value of χ^2 at 1% probability is 11.34. 11.64 being more than 11.34, it was inferred that the probability of the hypothesis being true was less than 1%. So the hypothesis that number of schools with high moral judgement score is independent of their having high intelligence score and high socio-economic score is rejected.

Objective 9

To identify schools having high moral judgement score

In order to fulfil objective 9, the mean and S.D. of scores in each test administered for each school was calculated and shown in Table-5. The weighted mean score (\bar{m}) of all the 27 schools and standard error of mean (σ_m) for each test were also calculated and shown in the same table. Those scores which are beyond $\bar{m} \pm 2.58\sigma_m$ are marked ++ or -- according as they are above \bar{m} or below \bar{m} .

These scores are beyond 99% confidence limit of weighted mean for all schools. The scores which are beyond $m \pm 1.96 \sigma_m$ are marked + or - as beyond 95% confidence limit but not beyond 99% confidence limit. These marked schools are considered to be having scores significantly above or below the weighted mean score for all schools.

Table No.5

Mean Scores in Intelligence, S.E.S. and D.I.T. of all
the 27 schools.

Sl.No. School	Mean Score in Intelligence		Mean Score in S.E.S.		Mean Score in D.I.T. (Moral Judgement)	
1	23.46	++	10.24	++	3.58	++
2	15.79		13.79	++	3.48	
3	12.04	--	7.04		3.49	
4	15.39	--	5.97	--	3.36	--
5	13.03	--	4.94	--	3.45	
6	17.22	+	5.40	--	3.47	
7	15.00	--	4.88	--	3.27	--
8	10.36	--	3.75	--	3.29	--
9	15.94		7.61		3.35	--
10	22.22	++	10.90	++	3.72	++
11	16.60		5.17	--	3.70	++
12	20.59	++	8.13		3.59	++
13	20.79	++	7.93		3.59	++
14	17.30		8.42	+	3.52	++

Table No.5 contd...

Sl. No. School	Mean Score in Intelligence		Mean Score in S.E.S.		Mean Score in D.I.T. (Moral Judgement)	
15	14.02	--	8.50	+	3.50	+
16	17.57		10.53	++	3.48	
17	16.33		6.54		3.44	
18	19.17	++	5.73	--	3.42	
19	11.83	--	4.43	--	3.37	--
20	15.62	--	8.36		3.35	--
21	19.36	++	11.21	++	3.50	+
22	16.68		5.45	--	3.23	--
23	16.82		6.90		3.32	--
24	18.03		9.46	++	3.35	--
25	15.52	--	6.45	--	3.40	-
26	16.12		8.07		3.49	
27	16.08		7.98		3.46	
Weighted Mean Score for all 27 Schools m	17.11		7.59		3.45	
Standard error of mean m	0.5353		0.41		0.0224	
95% con- fidence limit	16.06	18.16	6.79	8.39	3.41	3.49
99% con- fidence limit m ± 2.58 m	15.73	18.49	6.53	8.65	3.39	3.51

Meaning of symbols used in Table No.5

- ++ School mean $>$ Weighted mean of all schools $+2.58\sigma_m$
 + School mean $>$ Weighted mean of all schools $+1.96\sigma_m$
 -- School mean $<$ Weighted mean of all schools $-2.58\sigma_m$
 - School mean $<$ Weighted mean of all schools $-1.96\sigma_m$

The schools which are beyond 99% confidence limit in respect of all the variables are shown in Table No.6.

Table No.6

Schools having mean score beyond 99% confidence limit of weighted mean for all schools.

	Sl. No. of School
Schools with ++ in all the three variables	1, 10
Schools with ++ in Intelligence and S.E.S. and not in DIT	21
Schools with ++ in Intelligence and DIT and not S.E.S.	12, 13
School with ++ in S.E.S. and DIT and not in Intelligence	nil
Schools with ++ in DIT only but not in Intelligence or S.E.S.	11
Schools with -- in all the three variables.	4, 7, 8, 19
Schools with -- in Intelligence and S.E.S. and not DIT	5, 25
Schools with -- in Intelligence and DIT and not in S.E.S.	20
Schools with -- in S.E.S. and DIT and not in Intelligence	22

The schools beyond 95% (including those beyond 99%) confidence limit in respect of the different variables and are shown in Table No.7.

Table No.7

Schools having mean scores beyond 95% of the Confidence limit for weighted mean of all schools.

	Sl. No. of Schools
Schools with ++ or + in all three variables	1, 10, 21
Schools with ++ or + in Intelligence & S.E.S. but not in DIT	nil
Schools with ++ or + in Intelligence & DIT and not in S.E.S.	12, 13
Schools with ++ or + in S.E.S. & DIT and not in Intelligence	14, 15
Schools with ++ in DIT and not in Intelligence or S.E.S.	11
Schools with -- or - in all three variables	4, 7, 8, 19, 25
Schools with -- or - in Intelligence & S.E.S. and not in DIT	5
Schools with -- or - in Intelligence and DIT and not in S.E.S.	20
Schools with -- or - in S.E.S. and DIT and not in Intelligence	22
Schools with -- or - in DIT and not in Intelligence or S.E.S.	9, 23, 24

From table No.5, schools having ++ in all the three variables or in at least any two of them are shown in table No.6. Similarly, schools having -- in all the three variables or in at least any two of them are also shown in this table. From this table, the following schools are selected as having very high moral judgement score.

- | | |
|--|--------|
| i) Schools very high in DIT but not in Intelligence & S.E.S. | 11 |
| ii) Schools very high in DIT but not not high in Intelligence/S.E.S. | 12, 13 |
| iii) Schools very high in DIT as well as in Intelligence and S.E.S. | 1, 10 |

Similarly, the schools beyond the 95% confidence limit are shown in table No.7. In this table schools beyond 99% limit are also included. From this table schools having scores beyond 95% confidence limit (++ or +) in D.I.T. are selected as having high moral judgement score.

- | | |
|--|----------------|
| i) School mean in DIT but not in Intelligence & S.E.S. | 11 |
| ii) Schools high in DIT but not in Intelligence/S.E.S. | 12, 13, 14, 15 |
| iii) Schools high in DIT, Intelligence & S.E.S. | 1, 10, 21 |

Thus, school numbers 1, 10 and 21 are having high mean scores in all three variables - ^{moral} judgement, intelligence and socio-economic status. So, the high score in moral judgement could to some extent be due to the positive correlation between moral judgement and the other two variables. However, since the correlation between moral judgement and intelligence/S.E.S. is not very high, the high score in moral judgement in these schools could partly be due to the educational programme of these schools. School numbers 12, 13, 14 and 15 on the other hand have high mean scores in moral judgement but not

in either intelligence or S.E.S. So, the high score in moral judgement is to a larger extent due to the educational programme in these schools. So, the programmes of the following schools may be examined in detail to find special features, if any, in these schools which could influence the moral development of the students.

School Nos. 11, 12, 13, 14, 15, 1, 10, 21

Discussion of Results -

From the preceding analysis of data, the following results were found -

- 1) The coefficient of correlation between Intelligence Test Score and moral judgement (D.I.T.) was +0.509 which indicates significant moderate positive correlation.
- 2) The coefficient of correlation between S.E.S. and moral judgement (D.I.T.) Score was +0.214 which indicates significant low positive correlation.
- 3) The coefficient of correlation between intelligence and moral judgement (D.I.T.) partialling out the effect of S.E.S. was +0.48 which indicates significant positive correlation.
- 4) The total group of 27 schools differ significantly among themselves in (a) mean intelligence score and (b) mean moral judgement (DIT) score.
- 5) The group of 20 selected schools differ significantly among themselves in (a) mean intelligence score and (b) mean moral judgement (DIT) score.
- 6) The group of 7 unselected schools differ significantly among themselves in (a) mean intelligence score and (b) mean moral judgement (DIT) score.
- 7) The group of 20 selected schools and the group of 7 unselected schools do not differ significantly in

their (a) mean intelligence score and (b) mean S.E.S. score and yet differ significantly (at .05 level) in their mean moral judgement (DIT) score. This shows that as a group the selected schools had better effect on the moral development of their students than the group of unselected schools. This also implies that the programmes of these schools might be contributing better to the moral development of the students than those of the schools of the unselected group.

- (8) Taking all the 27 schools divided into number of schools having high (more than mean) and low (less than mean) scores in Intelligence, S.E.S. and moral judgement, it was found that the number of schools with high moral judgement is not independent of their having high scores in intelligence and S.E.S. This result is in conformity with the positive significant inter-correlations between the three variables - intelligence, S.E.S. and moral judgement.

Although the three variables - intelligence, S.E.S. and moral judgement have significant positive inter-correlations among them, the coefficient of correlation is low or medium. Thus, the effect of intelligence and S.E.S. on development of moral judgement though positive is not large. It was also seen that the group of 20 selected schools which did not differ significantly from the group of 7 unselected schools in their mean intelligence and S.E.S. scores but the selected group had significantly higher mean moral judgement score than the unselected group. This showed that apart from intelligence and S.E.S. the school through its educational programmes had also an effect on the moral judgement of its students.

()

- (9) The following schools are identified as having high or very high moral judgement scores.

Schools Nos. 11, 12, 13, 14, 15, 1, 10, 21

In the next chapter, a detailed description of programmes of these schools which might have an effect on the moral development of their students is presented.

CHAPTER V

Description of Programme of A Few Selected Schools

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In the previous chapter, we have identified a few schools where the students of Class IX were found to have significantly very high scores in moral judgement compared to students of Class IX of other schools where the tests were administered. In this chapter we shall describe in detail the programmes and activities of these few schools aimed at moral development.

The following school had very high score in moral judgement but low in SES and average in Intelligence:

Sl.No.11 Navodaya Vidyalaya, Gajuladinne Project
Kurnool District (Andhra Pradesh)

The following schools had high or very high scores in moral judgement and in Intelligence but not in socio-economic status:

Sl.No.12 Vijaya Education Institute, Bangalore (Karnataka)

Sl.No.13 Sri Rama Krishna Vidyashala, Mysore (Karnataka)

The following schools had high or very high scores in moral judgement and in socio-economic status but not in intelligence:

- Sl.No.14 Sister Nivedita School, Rajkot (Gujarat)
- Sl.No.15 Govt. Girls' Senior Secondary School,
Ramesh Nagar, New Delhi.

The following schools had high or very high scores in all the three variables, moral judgement, intelligence and socio-economic status:

- Sl.No.1 Rama Krishna Mission Vidyalaya,
Narendrapur, Calcutta (W.B.)
- Sl.No.10 Rama Krishna Mission Vidyapith,
Purulia (W.B.)
- Sl.No.21 Bharatiya Vidya Bhavan, Curzon Road,
New-Delhi.

The programmes and activities of these eight schools are described in the following:

Navodaya Vidyalaya, Gajuladinne Project, Kurnool Dist. (A.P.)

This is one of the new Navodaya Vidyalayas started a few years ago. It is a residential school under the management of Ministry of Human Resource Development,

Government of India. Most of the students come from low socio-economic status and the mean SES score of the students was very low compared with the other schools. The mean Intelligence test score was about the same as the mean value for all schools. And yet the mean D.I.T. score of the students of class IX of this school was very high compared with the mean value for all schools. This shows that the programmes of the school had a positive effect on the development of moral judgement of the students. Some of the programmes and activities of the school which might have an effect on moral development of students are as follows:

(1) Prayer at School Assembly

Prayer is sung by all students at the School Assembly before classes begin everyday. At the assembly every day a student reads a "thought for the day", Usually it is on some moral values, students are asked to think about it and try to implement it.

(2) Tutorial System

There is a tutorial system in the school. The tutor meets the small group of students under his charge and helpsthem in their academic as well as personal problems.

He counsels students about their problems and difficulties.

(3) Personality Evaluation

Teachers and particularly house masters observe the students' behaviour and evaluate their personality. Teachers observe the students' behaviour and their participation in curricular and co-curricular activities and note their interests and attitudes. Teachers discuss among themselves before evaluating the personality of students. Teachers also help the students in overcoming their personal weaknesses.

(4) Cumulative Record

Cumulative Record of students is maintained in the institution. In this record are mentioned marks in school subjects, participation in co-curricular activities, evaluation of students' interests, etc.

(5) Yoga Aasana

All students are taught "Yogic aasans" and they practise them everyday in the morning.

(6) Plus and Minus Points for Conduct

If a student commits any wrong, he is given warning and advice not to repeat the same. If he does it again thereafter he is given a minus (-) point for his conduct. Similarly if a student does something good, he is given a plus (+) point. The student who gets the highest number of plus points is given a prize.

Vijaya Education Institute, Bangalore

This school is situated at the South end circle of Bangalore City. It is a non-government institution managed by Vijaya Education Institute Trust. The school has classes from nursery to class X. Some of the programmes and activities aimed at development of moral and ethical values in this school are as follows:

1. Moral Education Period

One period a week is provided in the time table of Classes VIII, IX and X for moral education. There are no prescribed text books for moral education. The teacher talks on some aspect of moral conduct. He discusses

episodes from daily life, from news papers or some hypothetical moral issues. He allows free discussion by students. Maximum participation by students is encouraged. The teacher acts like a judge when he hears reactions of students on the moral issues. Suggestions are given to the students for the study of writings of different eminent persons and their life stories.

2. Prayer and Talks on Moral Issues in Assembly

Before classes begin, all students assemble in a central place for prayer. One Fridays, students are asked to pray silently. The teaching staff are also present during prayer. After the prayer, a senior teacher gives a brief talk on some moral issue.

3. Gandhian Study Circle

There is a Gandhian Study Circle in the school. The programmes of this circle include talks on various aspects of life of Gandhiji, films on Gandhiji's life, presentation of papers about Gandhiji and discussion by pupils, reading of Gandhian thought on every Friday in the School assembly, cleaning premises of the school, visiting Gandhi Bhavan and doing social service in a selected village.

4. Observing Birthdays of Great leaders

Birthdays of great religious and social leaders are observed in the school in this way: A meeting is held and talks are given on the life and work of the great person. A teacher conducts discussion by students about the leader. Students are asked to write about the leader and collect pictures or photographs which are exhibited on the school bulletin board. Sometimes some important activity of the leader is dramatized by the students.

5. Observation of pupil behaviour

Teachers continuously observe behaviour of pupils, In case of unsatisfactory behaviour, parents are also involved in remedial measures.

6. Yoga Aasana

At present some selected students are given training in 'asanas' suited to their age. The school intends to make it compulsory for all students.

The total discipline of the school is very good. A variety of extra curricular activities are provided in

the school to keep students engaged in constructive activity and to develop their personality. The students of this school are very high in Intelligence but not in socio-economic status. In other words they come from the average or middle class families. They had scored very high in moral judgement compared to students of other schools.

Sri Rama Krishna Vidyashala, Mysore

This is a residential higher secondary school for boys managed by the Rama Krishna Mission and is located within the campus of the Rama Krishna Mission Ashram in Mysore. It has a beautiful three-storied building with prayer hall, seminar room, laboratories, library, dispensary, auditorium, etc. in addition to the class rooms and hostel. It has a swimming pool for students. It is located within picturesque surroundings and beautiful gardens. While academic work is managed by well-trained and qualified teachers, other activities are managed by the Swamies of the Ashram. Some of the programmes and activities of the school aimed at moral development are as follows:

1. Moral Education Period

One period a week is provided in the time tables of Class VIII, IX and X for moral education. In classes

VIII and IX, some text-books are prescribed for moral education and a written examination for 45 minutes duration is given. The answers are graded on a five point scale. The grade is however not considered for promotion to the next higher class. "Short Life of Swami Vivekananda" is prescribed as text book for moral education.

2. Prayer and Meditation

Early in the morning, students assemble together and sing a mass prayer. Thereafter they practise meditation for a while. This is also done in the evening.

3. Retreats

The School has introduced a special programme called "Retreat" for character formation of students. During the period of retreat, the students do not study their usual academic subjects but study in depth the life and message of some persons of great character, meditate about them and try to intelligently imitate them. Every year four great personalities are chosen for study during the retreat. The retreat is usually of four days duration and held separately for secondary school students and higher secondary students. Reference books relating to the

personalities chosen for the retreat are given to each of the boys for study apart from note books and files, etc. The boys make a preliminary study of these books and prepare their own notes. Additional information is gained directly from lectures by speakers. A code of conduct for maintaining strict discipline has been drawn up to serve as a guide to the boys, a copy of which is given to each student. The most important of the rules relates to the observance of strict silence most of the time. A few days before the retreat boys are briefed in groups of twenty and instructed in the methods of proper contemplation and meditation. A day before the retreat, a rehearsal is held to familiarise the students with the mode of orderly and silent movement from and to the prayer hall, classroom etc. A copy of the Rules for the Retreat and daily routine during retreat is given in Appendix I.

4. Diary Writing

Each student is asked to write his daily diary for which a note-book entitled 'My Educational Plan' is provided to him. In this note book, eleven imperative educational needs of youth have been written

and a check-list is provided wherein he mentions the date and checks the serial number of the imperative need (as per list) for realisation of which he has done something that day. In this way he checks his own progress every ~~x~~ month and at the end of the year. In addition to this he writes briefly on each date, the important events of the day, money paid or received, important persons met, lending of books or things, sickness, and visits made. Briefly the eleven imperative needs of youth are as follows (although the note-book gives a more detailed description of each need):

1. Need to develop salable skills, understandings and attitudes.
2. Need to develop good health and physical fitness.
3. Need to understand rights and duties of citizens.
4. Need to understand conditions for good family life.
5. Need how to purchase and use goods and services intelligently.
6. Need to understand method of science and its influence on human life.

7. Need to appreciate beauty in literature, art, music and nature.
8. Need to use leisure time well.
9. Need to develop insight into ethical values and principles and to live cooperatively with others.
10. Need to think rationally, express thoughts clearly and listen with understanding.
11. Need to know that "each soul is potentially divine" and the goal of life is to manifest this divinity within.

In the beginning of this book entitled 'My Educational Plan' are written the objectives of education in detail under the following sub-heads and against each statement the serial number of the need it fulfills is given: self-realization, human relationship, civic responsibility, values in a good school. It also lists desired outcomes from educational experiences as under: Skills and abilities, enjoyments, ways of thinking, ways of working and behaving, attitudes, generalisations, concepts and knowledge, Moral

and spiritual values. Thus the student is continuously asked to refer to the needs and objectives of education and write his diary as to what extent he has progressed in achieving those needs and objectives. Thus the diary becomes a means of self-evaluation by the student of his own behaviour.

5. Evaluation of the Student's Personality

The teachers observe the student's behaviour continuously and guide him in good behaviour. They also evaluate the personality traits of the students. Teachers discuss about the personality of each student before recording it in his progress report which is done three times a year.

The students of Rama Krishna Vidyashala were found to be very high in intelligence and in moral judgement, but not in socio-economic status compared with other schools. Thus although the students are of average socio-economic status, they have developed very high moral judgement.

Sister Nivedita School, Rajkot

Sister Nivedita School is located at Kalawad Road, Rajkot in Gujarat State. It is a co-educational high school, managed by a non-government body called Sister Nivedita Charitable Trust. The Trust also manages a Kindergarten School, a Primary School, Hobby Centre, Children's Library, Science Playway Room, Institute of English, Subhas Chandra Bose Study Centre, Rural Science Centre and a Computer Centre. The High School has a three-storied building. It has playground facilities and has beautiful gardens. The special features of this school aimed at moral development of students are as follows:

1. Moral Education Teaching

Moral education is taught as a school subject from class I to X and one period per week is provided in the time table of each class. There are prescribed text books for moral education for all classes. Written examination is held in moral education based on the text book and the marks in the examination are considered for promotion to the next higher class.

2. Moral Talks in Assembly

In the school assembly before classes begin every day, prayer is sung by all. The Principal makes important announcements. Thereafter some moral talk is given by Principal/Senior teacher. Sometimes passages are read by a teacher or a student from books by important personalities like Gandhiji, Swami Vivekananda etc.

3. Evaluation of student personality

Teachers are provided note books to write everything they know about individual students. The teachers also discuss about the students and evaluate the student's personality. All these are reported to guardians. Birthday greetings are sent to the students with the signature of teacher and Principal. Non-academic work of the student is also assessed at the end of the session.

4. Special Projects

Sometimes the school takes up special projects on life and work of great men. When a renowned

Gandhian worker, Sri Ravishankar Dada completed 100 years, 100 students of the school prepared a handwritten book of 100 pages on Ravishankar Dada and these 100 students went to Ahmedabad to meet him. Similarly the school also celebrated Dandi Yatra event. The students prepared a handwritten book on Dandi yatra. They met three Dandi yatris. The students went to Sabarmati Ashram and from there they went to Dandi by the same route used by Dandi yatris. The class X students had collected good thoughts after reading many books and magazines and published a book named "Patheya" which was distributed freely. The students of the school also appear in examinations such as "Tivan Zauki", "Gandhi Vichar Prabesh and Parichay" examinations conducted by Gujarat Vidyapith and Rama Krishna Vivekananda examination conducted by Rama Krishna Ashram, Rajkot. These examinations are on moral thoughts of Gandhiji and Sri Rama Krishna.

5. Social Service

The students take up social service projects. By collecting waste paper and selling it, the students raised Rs.8000/- which they donated for construction of a Passenger Shelter at a Bus stop on Kalewad Road. Similarly they collected Rs.26,051/- and donated to Help Age for providing

ambulance for Ashok Gondhia Memorial Trust Hospital, Rajkot. Every year they collect funds for the welfare of the Blind, for disabled soldiers and for helping people at the time of drought.

In our tests, the students of Class IX of the school had very high scores in moral judgement compared to students of other schools, although their intelligence was not high but normal. Their socio-economic status score was high. The very high score in moral judgement indicates that the programmes of the school have positive effect on moral development of the students.

Government Girls Senior Secondary School,
Ramesh Nagar, New Delhi

In our tests Govt. Girls' Senior Secondary School had high scores in moral judgement. They were also high in socio-economic status but compared with other schools were low in intelligence. Thus their obtaining high scores in moral judgement in spite of low scores in intelligence shows that the programmes of the school had a positive effect on their moral judgement development.

This school is for girls only and is managed by Government. It is a day school and is located in the urban area of New Delhi. The school has classes VI to XII and has about 600 students. The Principal and teachers take great interest for development of moral values in their students. Some of the special features of the school are as follows:

(1) Moral Education Committee

The School has a Moral Education Committee consisting of ten teachers as members and the Vice-Principal as Chairman. This Committee is assigned responsibility for moral education in the school. This Committee in cooperation with other teachers has compiled prayer-songs, patriotic songs, matras', slokas, etc. and published a book called "SWARA" which is used for moral education.

(2) Moral Education Period

Two periods per week are allotted in the time table of each class from VI to XII for moral education. Text book is prescribed for moral education. There is written examination in moral education based on the

text book and the marks are considered for promotion to the next higher class. Although there is a text book for moral education, teachers discuss moral issues from daily life as well as from newspapers. They also discuss moral issues while teaching their respective subjects.

(3) School Assembly

In the school assembly before classes begin every day, prayer and national anthem are sung, important announcements are made and a brief talk on some moral issue is given by Principal/teacher.

(4) Tutorial system

There is tutorial system in the school for both academic subjects as well as for moral education. The teacher discusses student's problems in the tutorial classes and helps to solve them.

(5) Student Project

Students have to take up one project either individually or jointly with two or three students. Students personality is evaluated in accordance with their performance, and interest in the project.

(6) Students' Court

Students' Court has been introduced in the school. Students try to solve their problems in the Court. If needed, teachers assist them.

(7) Evaluation of Student Personality

Personality of students is evaluated by the teachers using a rating scale once a year. The evaluation of personality is entered in the Cumulative Record of the student in addition to the marks in school subjects, participation in cocurricular activities and evaluation of student's interests.

(8) Dramas with moral values

Dramas based on moral values are enacted correlating them with characters from the books - Panchatantra, Avdan Shetkam, Hitopadesh, Upanishads etc. Stories based on these characters are also retold.

(9) Social Service

Camps are organised by Girl Guides and other groups of students for community service, literary drive, Drug de-addiction and other social work. Competitions are held in drawing and painting on subjects such as helping drug-addicts, the handicapped, destitute children, the spastic, the mentally retarded, removal of poverty etc.,

In this way, the school makes deliberate effort to develop moral and ethical values in the students.

Rama Krishna Mission Vidyalaya, Narendrapur (W.B.)

This is one of the schools in which the students obtained very high mean scores in all the three variables, moral judgement, intelligence and socio-economic status. The very high score in moral judgement could be partly due to the positive correlation between moral judgement and the other two variables, but yet the school programmes also might have produced a positive effect on moral judgement development.

This is a residential school for boys having about 750 students with classes V to X. The school has a beautiful campus in which are located the school building, hostels, hospital, temple and gardens. Some of the important features of the school that could contribute to moral development are as follows:

(1) Moral education period

One period per week is provided in the school time table for each class for moral education. In this period specially prepared text-books are taught. The period is called "Indian Culture" period. The teachers also discuss topics other than those in the text-books, which they think is morally educative. There is written examination in moral education based on topics taught and the marks are considered for promotion to the next higher class. Some of the books prescribed for higher classes in moral education are -

Chicago Address	- Swami Vivekananda
Features of Indian Culture	- K.M.Pannikar
East and West	- Swami Vivekananda
Indian Culture	- R.K. Mission

(2) Moral Talks in Assembly

In the school assembly before classes, prayer and National Anthem are sung. Important announcements are made and talks on moral subjects are given by a teacher.

(3) Birthdays of great religious leaders

Birthdays of great religious leaders are observed by arranging meetings where the life and work of the leader are discussed.

(4) Yoga and Meditation

Yoga asanas are taught but they are not compulsory for all students. All students however practise meditation twice a day i.e., in the morning and in the evening. A special teacher is provided for this purpose.

(5) Students Diary

Students maintain diaries in which they record what they had done during the day and their important achievements and failures.

In addition to all these, since it is a residential school, the teachers are always in contact with the students and observe and guide their behaviour.

Rama Krishna Mission Vidyapith, Vivekananda Nagar, Purulia, (W.B.)

In this school also the students had very high scores in all the three variables - moral judgement, intelligence and socio-economic status. This means that students of high intelligence group belonging to high socio-economic status are admitted to the school. Though the high score in moral judgement is partly due to the positive correlation between moral judgement and intelligence/S.E.S, the correlation alone cannot account for the very high score in moral judgement. Thus, the programmes of the school can be said to have a marked positive effect on the development of moral judgement.

This is a residential institution for boys with about 700 students, having classes VI to X. The school is located within a beautiful campus with flower gardens and fruit orchards. The school has also a museum with paintings of great artists and sculpture of different ages of India. It has a big library, hospital and a temple in the campus. Thus, the campus produces a soothing effect on the mind. Some of the special features of the school which could have positive effect on moral development are as follows:-

(1) Moral Education Period -

One period per week is provided in the school time table of each class for moral education. Text-books on Indian Culture are prescribed and taught during this period. There is a written examination based on topics taught in this period and marks in this examination are considered for promotion.

(2) Moral Talks in Assembly -

In the school assembly before classes begin everyday, prayer and national anthem are sung, important announcements are made and students read out extracts from speeches and writings of greatmen and women. They also give talks on moral values.

(3) Birthdays of great religious leaders -

Birthdays of great religious and social leaders are observed by holding meetings where their life and work are discussed. Photographs and paintings showing the activities of the leader are exhibited. Sometimes some aspect of their work is dramatised.

(4) Evaluation of Student Personality -

Students' punctuality, sincerity, cleanliness and other aspects of personality as well as interests and attitudes are evaluated by the teachers from the observation of pupils' work and conduct. Such evaluations are recorded in the students Cumulative Record and in Progress Report, besides marks in school subjects and participation in co-curricular activities.

(5) Yoga -

Yoga asanas are taught in all classes by a qualified teacher. Students practise Yoga both in the morning and in the evening.

(6) Meditation -

Students of class X practise meditation during the period for moral education. They also practise meditation in the morning and evening.

Thus the school pays special attention for the moral development of the students.

Bharatiya Vidya Bhavan, New-Delhi.

Bharatiya Vidya Bhavan is a private higher secondary school located in its very good buildings in Central New-Delhi. The school has regular periods for moral education and two periods per week are provided in the school time table in all classes from class III to class VIII for moral education. There are prescribed text-books for moral education in these classes. There is written examination in moral education and the marks in moral education are considered for promotion to the next higher class.

The school has students assembly before classes everyday and in the assembly prayer and national anthem are sung, important announcements are made and brief talk or some moral issue is given by Principal/teacher. Small quotations are also told by students. Birthdays of great social/religious leaders are observed in the school. Students are asked to write about the leader and selected writing are put on the bulletin board. Photographs, drawings and paintings showing activities of the leader are also exhibited. In the morning, a special assembly is arranged where the life and work of the leader are talked about.

The school has tutorial system and the tutor studies the personality of the student and guides him accordingly. Students' personality traits are evaluated once a year. The school has cumulative record card for students where in addition to marks in school subject, evaluation of student's personality is also recorded. The school has bulletin boards where articles on moral issues are also put on.

Yoga-aasans are taught in the school in classes III to VIII but are not made compulsory for all students. The school has leadership training camp for class XII students. In the camp, meditation is practised by the students daily for one week. Besides this, social awareness and sensitivity camps are also organised for doing social service.

From a detailed observation and study of the programmes of the schools in which the students had very high moral judgement, the following features are recommended for introduction in all other schools so as to help in moral development of students. The effectiveness of these programmes will to a large extent depend on the sincerity of the teachers and students in carrying them out.

(1) Moral Education Period -

Provision of one period a week in the time table of each class for moral education may be made. Specially prepared text-books compiled from selected writings of great men may be prescribed and taught. Moral issues from daily life and from daily news may be discussed by the teacher. Teachers need special orientation in this regard.

(2) Prayer and Moral Talk in Assembly -

Prayer and National Anthem may be sung in the School Assembly on each school day before classes begin. Important announcements may be made and a brief moral talk may be given or extracts from writings of great men may be read and explained.

(3) Yoga-aasans -

Yoga-aasans may be taught to students. Students of classes IX and X may also be asked to practise meditation.

(4) Birthdays of great religious and social leaders -

Birthdays of great religious and social leaders may be observed by discussing about their life and work. Extracts from their writings and speeches may be read and discussed.

(5) Observing and providing guidance -

Teachers should observe and guide student behaviour and conduct. They should also evaluate their personality atleast once a year and record it in the cumulative record and progress report of the student.

If a school and its teachers accept development of moral judgement in students as one of their major objectives and consciously wish to achieve the same, they can find various ways of doing it including discussing moral issues in course of teaching their subjects.

CHAPTER VI

Summary and Recommendations

Title of the Project -

The title of the project is -

"A Study of the Methods Adopted by Selected Secondary Schools in India for Development of Moral and Ethical Values and Measurement of Value Judgement of Students of Class IX of these Schools".

Objectives -

The objectives of the project are -

- 1) To obtain information about programmes and activities in selected secondary schools which are likely to contribute to moral development of students.
- 2) Based on information obtained through questionnaire, to select schools which have larger number of programmes and activities aimed at moral development.
- 3) To construct a test for measurement of moral judgement.
- 4) To measure intelligence, socio-economic status and moral judgement of students of Class IX of Schools of the selected group and some schools of unselected group in the same locality.
- 5) To find the inter-relations among the variables - intelligence, socio-economic status and moral judgement.
- 6) To find the significance of difference of means between group of selected schools and group of unselected schools in (a) intelligence (b) S.E.S. and (c) moral judgement.

- (7) To find out if number of schools having high mean moral judgement score is independent of their having high mean intelligence score and high mean S.E.S. score.
- (8) To obtain detailed information about programmes and activities of the selected schools through observation of programmes and interview with heads of institutions.
- (9) To identify schools with high mean moral judgement score (i.e., above $m + 1.96\sigma$ where m and σ are the mean and S.D. of moral judgement scores of the combined group of selected and unselected schools).
- (10) To describe in detail the programmes and activities of schools having high mean moral judgement score.

Sample -

The sample consists of 212 secondary schools composed of 121 schools recommended by Directors of S.I.Es/S.C.E.R.Ts, 38 Central Schools, 32 Public Schools and 21 Navodaya Vidyalayas. Questionnaires were sent to these schools and replies were received from 78 schools which were analysed.

Tools used -

The following tools were used:

- 1) A questionnaire, prepared by the Investigator.
- 2) Personal Data Blank.
- 3) Cattell Culture Fair Test of Intelligence, Scale 3.
- 4) Defining Issues Test.
- 5) Test of Moral Judgement, prepared by the Investigator.

Main Findings -

- (1) Majority of the schools which returned the questionnaire report the following programmes and activities in their schools:
 - a) Moral Talks in School Assembly before class each day.
 - b) Life and Work of great religious and social leaders are discussed on their birthdays.
 - c) Students' personality is evaluated and recorded in cumulative records.
 - d) School Debates discuss moral and social issues.
 - e) School Drama/Skits are based on moral and social issues.
 - f) Yoga-asans are taught to students.
- (2) The following inter-correlations were found among - moral judgement, intelligence, S.E.S. (represented by 1,2 and 3 respectively):

$$\begin{array}{rcl}
 r_{12} & = & +0.51 \\
 r_{13} & = & +0.21 \\
 r_{23} & = & +0.29 \\
 r_{12.3} & = & +0.48 \\
 r_{13.2} & = & +0.075
 \end{array}$$

The coefficient of correlation between moral judgement and intelligence with S.E.S. held constant is +0.48; while the correlation between moral judgement and S.E.S. with intelligence held constant is +0.75. Thus, the effect of S.E.S. on moral judgement is very small.

- (3) A Test of Moral Judgement was constructed after try-out and item-analysis. It is found to have an external validity coefficient of +0.69 with scores of Defining Issues Test and a split-half reliability coefficient of +0.89.
- (4) The replies to questionnaire of 78 schools were rated and 20 schools were selected as having responded positively to more than half of questions. These schools are selected for depth study. 7 other schools situated in the same locality are taken as unselected schools for comparison with selected schools.
- (5) The group of 20 selected schools and the group of 7 unselected schools did not differ significantly in their mean intelligence test scores and mean S.E.S. Scores but differed significantly (at .05 level) in their mean scores on moral judgement.

This indicates that the programmes in the selected schools had some positive effect on the moral judgement of their students.

- (6) Using a 2x2x2 Contingency Table with schools divided into two group in respect of their mean score in each variable - moral judgement, intelligence and socio-economic status, the hypothesis that number of schools having high mean score in moral judgement is independent of their having high mean score in intelligence and high mean score in S.E.S., is rejected (at .01 level).

- (7) Both in the selected group of 20 schools as well as in the unselected group of 7 schools, there are individual schools whose mean score in one or more of the three variables - intelligence, S.E.S. and moral judgement is very much above or below the weighted mean of all schools in the group (i.e., beyond $m \pm 2.56\sigma$) where m and σ are the weighted mean and S.D. for all schools).
- (8) Seven schools out of 20 selected schools had high moral judgement score (i.e., beyond $m + 1.96\sigma$); of these two had high scores in all three variables, (intelligence, S.E.S. and moral judgement), two had high scores in moral judgement as well as in Intelligence, two had high scores in moral judgement as well as S.E.S., and one had high score in moral judgement but not in intelligence and S.E.S. A detailed study of the programmes of these schools is made and described.
- (9) Of the 7 schools of the unselected group, one school had high scores in all the three variables. A description of its programmes is also presented.
- (10) The eight schools which had high mean score in moral judgement consisted of one Navodaya Vidyalaya, one Government school for girls, six private schools of which three were under Rama Krishna Mission.
- (11) Most these eight schools having high moral judgement score provided one period a week for moral education with or without prescribed textbooks, gave moral talks at school assembly, discussed life and work of great religious and social leaders, evaluated students' personality, and organised social service activities.

(12) Of the 8 schools which had high scores in moral judgement, three schools were managed by Rama Krishna Mission. Some of the special programmes of these schools for moral development are:

- (1) Teaching about Indian Culture and discussion on moral issues in periods for moral education.
- (2) Maintenance of Students' Diaries where students write what he has done that day for realisation of a given list of eleven educational needs. Thus the student evaluates his own progress for realisation of educational objectives.
- (3) Students' Retreat -
Students' Retreat is organised for groups of students for a block of 3 or 4 days. During this period, all students practise silence, meditation and study of the life and work of one or two great men.

Recommendations -

- (1) Educational intervention in school can produce positive effect on the development of moral judgement of students. So, controlled experiments to try different types of educational intervention may be conducted to find out most effective mode of educational intervention.
- (2) The following practices in schools are associated with high moral judgement of students. So, these may be tried in schools which do not have them at present. The practices are -
 - (a) Talks on moral issues in School Assembly.
 - (b) Discussing moral issues by providing one period per week for moral education.
 - (c) Discussing life and work of great religious and social leaders on their birthdays.
 - (d) Observing, Guiding and Evaluating students' personality development.
- (3) The practices of writing diaries by students on what they have done during the day with references to realisation of specific educational needs may also be tried in schools.
- (4) The practice of retreats as followed in Rama Krishna Vidyashala, Mysore; gives a concentrated time block of 3 to 4 days for study and meditation of moral teachings. This may be tried in other schools.
- (5) The Test of Moral Judgement constructed by the Principal Investigator has high reliability and validity and is easier to administer and score than Defining Issues Test. This test may be used by schools to periodically measure the growth of moral judgement of their students.

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QUESTIONNAIRE TO SCHOOL REGARDING PROGRAMME FOR DEVELOPMENT OF MORAL AND ETHICAL VALUES IN STUDENTS

[Please tick (✓) the right answer or write your answer in the space
provided or on a separate sheet]

1. Does the School consider "development of moral and ethical values" as one of the objectives of education ? Yes No

2. Does the school aim to enable the pupil —
 - a) to do what is approved by the school Yes No
 - b) to do what is approved by the society Yes No
 - c) to do what is approved by government Yes No
 - d) to do what is approved by his/her religion. Yes No
 - e) to do what others consider as morally right Yes No
 - f) to do what he/she considers as morally right Yes No

3. Is moral education taught as a separate subject in the school ? Yes No

4. a) Do you have regular periods for moral education in your School ? Yes No

- b) If so, in which classes and for how many periods per week is it taught ?

Class								
No. of Periods								

5. a) Are there prescribed textbooks for moral education ? Yes No

- b) If so, for which classes ? Class.....
.....
.....

6. a) Is there any written examination for moral education in your school ? Yes No

- b) If so, are marks in moral education required for promotion to next higher class ? Yes No

7. a) If there is no written examination in moral education, is there any assessment by the teacher ? Yes No

- b) If so, how is it assessed ?
 - By periodic test
 - By observation and rating
 - By oral test.

8. If you have periods for moral education but no prescribed books, how is it taught in your school ? [Tick (✓) the ONE from the following].

- i) — Teacher tells stories with moral.
- ii) — Teacher talks on some aspect of moral conduct.
- iii) — Teacher discusses episodes from daily life/ news papers.
- iv) — Teacher discusses episodes from history books.
- v) — Teacher talks on matter from religious books
- vi) — Teacher discusses hypothetical moral issues.

9. a) If there are no separate periods for moral education, do teachers discuss moral issues while teaching their subjects ?

b) If yes, how are these issues discussed ?
[Tick (✓) from the following].

- i) — The teacher mentions the moral issues while teaching the subject.
- ii) — The teacher conducts discussion by students on the moral issues.
- iii) — The students are asked to write about these moral issues.
- iv) — The moral issues are demonstrated by role playing / dramatisation by students.
- v) — Any other method (Briefly describe)

... ..
... ..
... ..

10. a) Do you have students assembly before classes begin everyday? Yes No
- b) If yes, what is done in the assembly session?
[Tick (✓) from the following (You may tick more than one if it is done)].
- i) Prayer is sung.
 - ii) National Anthem is sung.
 - iii) Important announcements are made by Headmaster/Headmistress.
 - iv) Important news items are announced with comments by Headmaster/Headmistress/a teacher.
 - v) A brief talk on some moral issues is given by Headmaster/Headmistress/teacher.
 - vi) Any other (Describe briefly).
11. a) Do you observe birthdays of great religious / social leaders in the school? Yes No
- b) If yes, how are these observed?
[Tick (✓) from the following] :
- i) The school is closed on these days.
 - ii) A meeting is held in the school and lecture(s) on the life and work of the leader is/are given.
 - iii) In each class, a teacher conducts discussion by students about the leader.
 - iv) Students are asked to write about the leader and selected writings are put on the school bulletin board.
 - v) Important activities of the leader are dramatised by students.
 - vi) Photographs, drawings and paintings showing activities of the leader are exhibited,
 - vii) Any other (Briefly describe).

19. a) Are yoga-asans taught in school ? Yes No
b) Are they practised by all students ? Yes No
c) In which classes are they taught ? Classes
.....
.....
20. a) Is there a period for meditation Yes No
b) If so, in which classes ? Classes
.....
.....
c) How many periods per week ? Yes No
21. Describe briefly any other organised programme/
activity in the school which may help in moral
development/character development of the
students. (Use separate sheets if space below
is insufficient).

22. a) Name & designation of the Reporting officer.
b) Name & Address of the school :

SIGNATURE OF THE
REPORTING OFFICER
AND DATE

PERSONAL DATA

Appendix-B

Please give the information in respect of yourself and your family.

1. Your name _____ :
2. Male/Female _____ :
3. Date of birth _____ :
4. Class in which studying _____ :
5. Name and address of your School _____ :
6. Your educational expenses per year _____ :
7. Your father's occupation _____ :
8. Your father's annual income _____ :

(Please tick mark from the following)

(Total salary plus any other income approximately)

- a) Over 60,000/- _____
- b) Over 36,000/- _____ up to 60,000/-
- c) 12,000/- _____ 36,000/-
- d) Less than 12,000/- _____

9. Your father's education (Tick from the following)

a) M.A./M.Sc./M.Ed.

(with or without Ph. D.) or Professional degree

(Engineering/Medical etc.) _____

b) B.A./B.Sc./B.Ed. _____

c) Over H.S.C., but not graduate _____

d) Under H. S. C. _____

e) No Education _____

10. Your mother's education (Tick from the following)

a) M.A./M.Sc./M.Ed.

(with or without Ph. D.) or Professional degree

(Engineering/Medical etc.) _____

b) B.A./B.Sc./B.Ed. _____

c) Over H. S. C. but not graduate _____

b) Under H. S. C. _____

e) No Education _____

11. If your mother is an earning member, what is her annual income ?

a) Over 60,000/- _____

b) 36,000/- -- 60,000/- _____

c) 12,000/- -- 36,000/- _____

d) Less than 12,000/- _____

12. How many brothers & sisters have you ?

a) Bigger than you Brothers (married) :

(unmarried) :

Sisters (married) :

(unmarried) :

b) Smaller than you Brothers (married) :

Sisters (unmarried) :

13. How many brothers & sisters are studying ?

a) in College/Professional Course

Brothers (married) :

(unmarried) :

Sisters (married) :

(unmarried) :

b) in School Brothers (-do-) :

Sisters (-do-) :

14. Do you have any un-married brothers/sisters ?

a) Who are earning ? Yes No

b) If so, what is their total annual income ?

DEFINING ISSUES TEST

OPINIONS ABOUT SOCIAL PROBLEMS

Appendix-C

This questionnaire is aimed at understanding how people think about social problems. Different people often have different opinions about questions of right and wrong. There are no 'right' answers in the way that there are right answers to maths problems. We would like you to tell us what you think about several problem stories. The papers will be fed to a computer to find the average for the whole group, and no one will see your individual answers.

Please give us the following information :

1. Name _____ 2. Male/Female _____
3. Date of Birth _____ 4. Qualification _____ 5. Institution _____

In this questionnaire you will be asked to give your opinions about several stories. Here is a story as an example : Frank Jones has been thinking about buying a car. He is married, has two small children and earns an average income. The car he buys will be his family's only car. It will be used mostly to get to work and drive around town, but sometimes for vacation trips also. In trying to decide what car to buy, Frank Jones realised that there were a lot of questions to consider. Below there is a list of some of these questions.

If you were Frank Jones, how important would each of these questions be in deciding what car to buy ?

Instructions for Part A : (Sample Questions)

On the left hand side check one of the spaces by each statement of a consideration. (For instance, if you think that statement 1 is not important in making a decision about buying a car, check the space on the right)

Importance :

Great Much Some Little No

				✓
✓				
		✓		
				✓
✓				
				✓

1. Whether the car dealer was in the same block as where Frank lives. (Note that in this sample, the person taking the questionnaire did not think this was important in making a decision).

2. Would a used car be more economical in the long run than a new car. (Note that a check was put in the far left space to indicate the opinion that this is an important issue in making a decision about buying a car).

3. Whether the colour was green, Frank's favorite colour.

4. Whether the cubic inch displacement was atleast 200. (Note that if you are unsure about what "cubic inch displacement" means, then mark it "no importance").

5. Would a large, roomy car be better than a compact car.

6. Whether the front connibilities were differential. (Note that if a statement sounds like gibberish or nonsense to you mark it "no importance").

Instructions for Part B: (Sample Questions)

From the list of questions above, select the most important one of the whole group. Put the number of the most important question on the top line below. Do likewise for your 2nd, 3rd and 4th most important choices. (Note that the top choices in this case will come from the statements that were checked on the far left-hand side statements = 2 and = 5 where thought to be very important. In deciding what is the most important, a person would re-read = 2 and = 5, and then pick one of them as the most important, then put the other one as "Second most important," and so on.)

Most Important... ..

Second Most Important... ..

Third Most Important... ..

Fourth Most Important.. ..

HARISH AND THE DRUG

In Europe a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost to make. He paid Rs.200 for the radium and charged Rs.2000 for a small dose of the drug. The sick woman's husband, Harish went to everyone he knew to borrow the money, but he could only get together about Rs.1000, which is half of what it cost. He told the druggist that his wife was dying, and asked him to sell it cheaper or let him pay later. But the druggist said, "No, I discovered the drug and I am going to make money from it." So Harish got desperate and began to think about breaking into the man's store to steal the drug for his wife.

Should Harish steal the drug ? (Check one)

Should steal it/

Can't decide/

Should not steal it.

IMPORTANCE

Great

Much

Some

Little

No

[illegible]

1. Whether a community's laws are going to be upheld.
2. Is not it only natural for a loving husband to care so much for his wife that he 'd steal.
3. Is Harish willing to risk getting shot as a burglar or going to jail for the chance that stealing the drug might help ?
4. Whether Harish is a professional wrestler or has considerable influence with professional wrestlers.
5. Whether Harish is stealing for himself or doing this solely to help someone else.
6. Whether the druggist's rights to his invention have to be respected.
7. Whether the essence of living is more encompassing than the termination of dying socially and individually.
8. What values are going to be the basis for governing how people act towards each other.
9. Whether the druggist is going to be allowed to hide behind a worthless law which only protects the rich anyhow.
10. Whether the law in this case is setting in the way of the most basic claim of any member of society.
11. Whether the druggist deserves to be robbed for being so greedy and cruel.
12. Would stealing in such a case bring about more total good for the whole society or not.

From the list of questions above, select the four most important :

Most Important... ..

Second Most Important... ..

Third Most Important... ..

Fourth Most Important..

STUDENT TAKE OVER

At Delhi University a group of students, called the students for a Democratic Society (SDS), believe that the University should not have an army ROTC Programme. SDS students are against the war in Viet Nam, and the army training Programme helps send men to fight in Viet-Nam. The SDS students demanded that Delhi end the army ROTC Training Programme as a university course. This would mean that Delhi students could not get army training as part of their regular course work and not get credit for it towards their degrees.

Agreeing with the SDS students, the Delhi Professors voted to end the ROTC programme as a university course. But the Vice Chancellor of the University stated that he wanted to keep the army programme on campus as a course. The SDS students felt that the Vice Chancellor was not going to pay attention to the faculty vote or their demands.

So, one day last April, two hundred SDS students walked into the University's administration building, and told everyone else to get out. They said they were doing this to force Delhi University to get rid of the army training programme as a course.

Should the students have taken over the administration building ? (Check one)

_____ Yes, they should take it over/ _____ Can't decide
_____ No, they shouldn't take it over.

IMPORTANCE

Great

Much

Some

Little

No

[illegible]

1. Are the students doing this to really help other people or are they doing it just from kicks ?
2. Do the students have any right to take over property that doesn't belong to them ?
3. Do the students realize that they might be arrested and fined, and even expelled from School ?
4. Would taking over the building in the long run benefit more people to a greater extent ?
5. Whether the Vice Chancellor stayed within the limits of his authority in ignoring the faculty vote.
6. Will the takeover anger the public and give all students a bad name ?
7. Is taking over a building consistent with principles of justice ?
8. Would allowing one student take-over encourage many other student take-overs ?
9. Did the president bring this misunderstanding on himself by being so unreasonable and uncooperative ?
10. Whether running the university ought to be in the hands of few administrators or in the hands of all the people.
11. Are the students following principles which they believe are above the law ?
12. Whether or not university decisions ought to be respected by students.

From the list of questions above, select : the four most important ;

Most Important

Second Most Important

Third Most Important

Fourth Most Important

4

_____ Should report him/ _____ Can't decide/ _____ Should not report him.

Great Much Some Little No

[illegible]

1. Hasn't Mr. Tarun been good enough for such a long time to prove he isn't a bad person ?
2. Everytime someone escapes punishment for a crime, doesn't that just encourage more crime ?
3. Wouldn't we be better off without prisons and the oppression of our legal system.
4. Has Mr. Tarun really paid his debt to society ?
5. Would society be failing what Mr. Tarun should fairly expect ?
6. What benefits would prisons be apart from society, especially for a charitable man ?
7. How could anyone be so cruel and heartless as to send Mr. Tarun to prison ?
8. Would it be fair to all the prisoners who had to serve out their full sentences if Mr. Tarun was let off ?
9. Was Mrs. Jaya a good friend of Mr. Tarun ?
10. Wouldn't it be a citizen's duty to report an escaped criminal, regardless of the circumstances ?
11. How would the will of the people and the public good best be served ?
12. Would going to prison do any good for Mr. Tarun or protect anybody ?

From the list of questions above, select the four most important :

Most Important

Second Most Important

Third Most Important

Fourth Most Important

THE DOCTOR'S DILEMMA

A lady was dying of cancer which could not be cured and she had only about six months to live. She was in terrible pain, but she was so weak that a good dose of pain-killer like morphine would make her die sooner. She was delirious and almost crazy with pain, and in her calm periods, she would ask the doctor to give her enough morphine to kill her. She said she couldn't stand the pain and that she was going to die in a few months anyway.

What should the doctor do? (Check one)

_____ He should give the lady an overdose that will make her die/ _____
 Can't decide/ _____ Should not give the overdose.

IMPORTANCE

Great Much Some Little No

1. Whether the woman's family is in favour of giving her the overdose or not.

2. Is the doctor obligated by the same laws as everybody else if giving her an overdose would be the same as killing her?

3. Whether people would be much better off without society regimenting their lives and even their deaths.

4. Whether the doctor could make it appear like an accident.

5. Does the state have the right to force continued existence on those who don't want to live?

6. What is the value of death prior to society's perspective on personal value?

7. Whether the doctor has sympathy for the woman's suffering or cares more about what society might think.

8. Is helping to end another's life ever a responsible act of co-operation?

9. Whether only God should decide when a person's life should end.

10. What values the doctor has set for himself in his own personal code of behaviour?

11. Can society afford to let everybody end their lives when they want to?

12. Can society allow suicides or mercy killing and still protect the lives of individuals who want to live?

From the list of questions above, select the four most important :

Most Important

Second Most Important

Third Most Important

Fourth Most Important

A N C H O O

Mr. Anchoo was the owner and manager of a gas station. He wanted to hire another mechanic to help him, but good mechanics were hard to find. The only person he found who seemed to be a good mechanic was Mr. Lee but he was Chinese. While Mr. Anchoo himself didn't have anything against Orientals, he was afraid to hire Mr. Lee because many of his customers didn't like Orientals. His customers might take their business elsewhere if Mr. Lee was working in the gas station.

When Mr. Lee asked Mr. Anchoo if he could have the job, Mr. Anchoo said that he had already hired somebody else. But Mr. Anchoo really had not hired anybody, because he could not find anybody who was good mechanic besides Mr. Lee. What should Mr. Anchoo have done ? (Check one)

_____ Should have hired Mr. Lee/ _____ Can't decide/
Should not have hired him.

IMPORTANCE

Great Much Some Little No

[illegible]

1. Does the owner of a business have the right to make his own business decisions or not ?
2. Whether there is a law that forbids racial discrimination in hiring for jobs.
3. Whether Mr. Anchoo is prejudiced against Orientals in refusing the job.
4. Whether hiring a good mechanic or paying attention to his customers' wishes would be best for his business.
5. Whether individual differences ought to be relevant in deciding how society roles are filled ?
6. Whether the greedy and competitive capitalistic system ought to be completely abandoned.
7. Do a majority of people in Mr. Anchoo's society feel like his customers or are a majority against prejudice ?
8. Whether hiring capable men like Mr. Lee would use talents that would otherwise be lost to society.
9. Would refusing the job to Mr. Lee be consistent with Mr. Anchoo's own moral beliefs ?
10. Could Mr. Anchoo be so hard-hearted as to refuse the job, knowing how much it means to Mr. Lee ?
11. Whether the Christian commandment to love your fellow men applies in this case.
12. If someone's in need, shouldn't he be helped regardless of what you get back from him ?

From the list of questions above, select the four most important :

Most Important

Second Most Important

Third Most Important

Fourth Most Important

NEWSPAPER

Fateh, a senior in High School, wanted to publish a mimeographed newspaper for students so that he could express many of his opinions. He wanted to speak out against the war in Viet Nam and to speak out against some of the school's rules, like the rule forbidding boys to wear long hair.

When Fateh started his newspaper, he asked his principal for permission. The principal said it would be all right if before every publication Fateh would turn in all his articles for the principal's approval. Fateh agreed and turned in several articles for approval. The principal approved all of them, and Fateh published two issues of the paper in the next two weeks.

But the principal had not expected that Fateh's newspaper would receive so much attention. Students were so excited by the paper that they began to organize protests against the hair regulation and other school rules. Angry parents objected to Fateh's opinions. They phoned the principal telling him that the newspaper was unpatriotic and should not be published. As a result of the rising excitement, the Principal ordered Fateh to stop publishing. He gave as a reason that Fateh's activities were disruptive to the operation of School.

Should the principal stop the newspaper? (Check one)

Should stop it/ Can't decide/ Should not stop it.

IMPORTANCE

Great Much Some Little No

[illegible]

1. Is the principal more responsible to students or to the parents ?
2. Did the principal give his word that the newspaper could be published for a long time, or did he just promise to approve the newspaper one issue at a time ?
3. Would the students start protesting even more if the principal stopped the newspaper ?
4. When the welfare of the School is threatened, does the principal have the right to give orders to students ?
5. Does the principal have the freedom of speech to say "no" in this case ?
6. If the principal stopped the newspaper would he be preventing full discussion of important problems ?
7. Whether the principal's order would make Fateh lose faith in the principal.
8. Whether Fateh was really loyal to his school and patriotic to his country.
9. What effect would stopping the paper have on the students' education in critical thinking and judgement ?
10. Whether Fateh was in any way violating the rights of others in publishing his own opinions.
11. Whether the principal should be influenced by some angry parents when it is the principal that knows best what is going on in the school.
12. Whether Fateh was using the newspaper to stir up hatred and discontent.

From the list of questions above, select the four most important :

Most Important

Second Most Important

Third Most Important

Fourth Most Important

Appendix-C(1)

— १०० —

[illegible]

TEST OF MORAL JUDGEMENT

Dr. R. C. Das

TEST OF MORAL JUDGEMENT

This test tries to find out how you decide what you should do when you face a moral dilemma. A moral dilemma is a problematic situation in which you are required to choose one out of two or more alternative modes of action, each of which may be good in some way. The test does not give any score about your achievements or intelligence. It only tries to find out how you judge moral issues.

In the test, several stories are described. You are to read the description of a story and decide what you think the main person in the story should do and why you think he should do it. Under the description of each story, eight questions or statements are given which you may read and think as to which of these eight would you consider most important in deciding what the main person should do. Write the serial number of this question or statement against "most important" in the answer sheet. Similarly select what, you think, is the second most important statement or question in deciding the action in this situation. Write the serial number of this question or statement against "Second Most Important" in the answer sheet.

Now read the following example :

Dinesh, Harish and Rajesh were three friends studying in a college. All the three were good in their studies as well as good in a number of co-curricular activities. They were also good speakers. They were quite popular with other students. If any one of them had stood for election as President of Students' Union, he would have won. However, Dinesh and Harish both contested the election for Presidentship. Rajesh tried to persuade them so that one may withdraw in favour of the other but both declined, each saying that the other should withdraw. Students were almost equally divided about them. If Rajesh would support anyone of them, most of the students will support him and he will be elected. If Rajesh remains neutral, most of the students will remain neutral and there may be a violent showdown between small number of followers of each. To avoid his conflict, many students have requested Rajesh also to contest the election so that most of the students will then vote for him and not Dinesh or Harish. But in that case, Dinesh and Harish will misunderstand Rajesh. What should Rajesh do ?

a) Remain neutral-

b) Stand for election-

Whether you choose (a) or (b) what is the reason for your choice ? Read the following questions or statements and find out which you consider most important and which second most important in coming to a decision about your choice.

1. Will Rajesh be harmed or rewarded in any way ?
2. Is there a rule that friends should help each other ?
3. Should Rajesh be concerned about the general welfare of students ?
4. Should Rajesh think of getting power himself ?
5. Should Rajesh try to win the appreciation of other students ?
6. What would society expect of Rajesh in this case ?
7. Should Rajesh avoid conflict between Dinesh and Harish ?
8. What is good in the larger interest of all students ?

Suppose you decide that Rajesh should remain neutral because firstly as a rule friend should help each other (Question 2) and secondly society would expect Rajesh to be neutral (Question 6). Then you should write 2 against "most important" and 6 against "second most important" at the appropriate place in the answer sheet for this item of the test, as follows :

Story No.	Most Important	Second Most Important
Example	2	6

Alternately, suppose you decide that Rajesh should contest the election, because firstly, he should obtain power himself (Question 4) and secondly he should win appreciation of other students (Question 5). Then you write as follows in the answer sheet.

Story No.	Most Important	Second Most Important
Example	4	5

Have you understood how to answer the test ? If you have any doubt, you may ask now, Once you begin answering the test, you should not ask questions but think and answer.

Now do not turn this page until you are asked to do so.

Do not write anything on these sheets. Indicate your answer, by writing on the answer sheet, the serial number of the statements chosen as most important and second most important. Attempt all items and select two statements under each story.

STORY 1

Rama is the only son of his parents who live in a small town in India. Rama passed the A.Sc. degree examination in Physics obtaining first rank from Delhi University and has been offered a post-graduate fellowship for study for Ph. D. degree at a famous university in U. S. A. His parents are old and desire that Rama should stay in India and take up a job so that he can take care of them. If Rama goes to U. S. A. and obtains Ph. D. degree, he can get a better job and earn more money. Should Rama go abroad ?

Which of the following do you think Rama should consider as most important and which second most important in arriving at a decision ?

- 1) People will praise him, if he stays with his parents.
- 2) Since his parents have brought him up should he not take care of them ?
- 3) Is taking care of old parents the sacred duty of the son ?
- 4) What will others think if he leaves his old parents and goes abroad ?
- 5) Is he violating any law or rule by not staying with his old parents ?
- 6) Does society expect that the son should stay with his old parents ?
- 7) Should he not consider his future prospects as more important than comfort of his parents ?
- 8) Should he break the tradition of joint family by going abroad ?

STORY 2

John applied for a job in a government office. He has very good qualifications and on the basis of merit he should get the job. The Recruiting Officer told him that he can offer the job to him if he would pay him Rs. 5, 000/- otherwise he will offer it to another candidate. John needs the job badly. Should John offer the bribe ?

Which of the following do you consider most important and which second most important in arriving at a decision ?

- 1) Is there a law against offering bribe ?
- 2) If he can get the job by giving the bribe, is it not worth giving ?
- 3) What would people think of him if he gets the job by giving the bribe ?
- 4) Since almost everyone gives bribe, why not John ?
- 5) Is giving or accepting bribe approved by society ?
- 6) Is giving or accepting bribe morally good ?
- 7) If he gives bribe, he may be caught and punished according to law.
- 8) Will his friends admire him, if he does not offer bribe ?

STORY 3

In a large company, a top executive position fell vacant. Of all the candidates who applied for the post, the Selection Committee considered Miss Ila Bose as the best and Mr. Gopal Sharma as the second best. The Managing Director is the appointing authority. He thinks that a woman cannot do well in an executive post. If he so desires, he can offer the post to the second person chosen by the Selection Committee. Should the Managing Director offer the post to Mr. Gopal Sharma ?

In arriving at a decision which of the following do you think "most important" and which "second most important" ?

- 1) Would Mr. Gopal Sharma be more helpful to the Managing Director ?
- 2) Is it against rule or law to discriminate women for employment ?
- 3) Does the Managing Director get any benefits for himself ?
- 4) How can the Managing Director serve the interest of most of the people ?
- 5) How can the Managing Director get appreciation from his employees ?
- 6) Is discrimination in any form morally wrong ?
- 7) By not accepting the recommendation of the Selection Committee, would the Managing Director violate a rule or law ?
- 8) Would the majority men workers welcome the decision of the Managing Director if he appoints Mr. Gopal Sharma ?

STORY 4

Dr. Krishnan is the only medical practitioner in a rural area of about 50 square kilometers. He has a motorbike which he uses to visit his patients. His own mother who is about 75 years old has fallen ill and in spite of Dr. Krishnan's best efforts, is not recovering. She wants that Dr. Krishnan should stay near her and not leave home. An epidemic of cholera has broken out in the nearby villages and the people can be saved only if Dr. Krishnan can go to these villages and treat the patients and inoculate others. This would require his long and continued absence from home. If he remains absent from home for long, his mother may pass away during his absence. Should Krishnan go to the villages to treat the cholera patients ?

In arriving at a decision, which of the following do you consider most important and which second most important ?

- 1) Since his mother had brought him up, should he not stay with her during her illness ?
- 2) What does society expect of him in this case ?
- 3) Is he violating any rule or law by not going to the villages ?
- 4) Should a doctor be where his services are most required ?
- 5) Will he be appreciated more if he can save the people of the cholera affected villages ?
- 6) Does he violate the professional code of conduct if he does not go to villages to treat cholera patients.
- 7) As a doctor, should he attend to the sick or to his mother ?
- 8) How can he serve the society best ?

STORY 5

Sujan Singh and Darshan Singh were very close friends from their boyhood. Both were in the Indian Army and were posted on active duty. Darshan Singh got a letter that his mother was very ill. He asked for leave but was refused. His desire to see his mother was so strong that he managed to leave his camp one night without being noticed and reached his home. After seeing his mother, he left home, changed his name and settled in a small town as a businessman. Darshan Singh was declared an army deserter and wanted by police. Sujan Singh after completing his duty, took fifteen days leave and was visiting some friends. One day he met Darshan Singh. Should Sujan Singh report the identity of Darshan Singh to the Army authorities ?

In arriving at a decision, which of the following do you consider most important and which second most important ?

- 1) Friends should help each other.
- 2) Has Darshan Singh violated law ?
- 3) Should every citizen help in the implementation of law ?
- 4) Will Sujan Singh be blamed by his friends and relatives if he exposes Darshan Singh ?
- 5) Will Sujan Singh be rewarded by the army if he exposes Darshan Singh ?
- 6) In case of genuine urgent need if leave is refused, is an army officer justified in deserting the army ?
- 7) How can Sujan Singh serve the best interests of society ?
- 8) What values should one uphold in such a case ?

STORY 6

Gopalan comes from a Hindu orthodox Tamil family in South India. While he was studying at Delhi University, he met Martha, a Christian girl whose mother tongue was Hindi. They loved each other and wanted to marry after completion of their studies and at least one of them getting a job. Gopalan's father tells him that if he marries a Christian girl, he will cease all relations with his father and will be disinherited from his father's property. His father has selected another girl of their caste and language and wants that Gopalan should marry her. After completion of his studies Gopalan has a job as a Lecturer in a College and can support his family. Should Gopalan marry Martha or marry as per his father's wish ?

In arriving at a decision, which of the following do you consider most important and which second most important ?

- 1) Should he disobey his father and lose property ?
- 2) If he does not marry the girl he loves, what will his friends think of him ?
- 3) Is he breaking a rule or law by marrying a girl of a different religion ?
- 4) Is there a social custom to marry within one's religion and should it be always followed ?
- 5) Should he marry according to his love or as per his father's wish ?
- 6) If Gopalan is able to support himself, why should he obey his father ?
- 7) Would his friends and relatives like him if he disobeys his father ?
- 8) Should one follow a social custom even when it causes unhappiness ?

STORY 7

In a village in Tamil Nadu (India) , Raghaban is a rich farmer who owns almost all the agricultural land around the village. The other villagers work as labourers and buy the rice and other food stuff. This year there is severe drought in the village but Raghaban has a large stock of rice from last year. The rest of villagers have neither rice nor are they getting work because of drought. So they do not have money to buy rice. The villagers ask Raghaban to sell them rice at last year's price on credit to be repaid next year. But Raghaban refused. He asks double the last year's price in cash or he would sell his stock in the nearby town at a still higher price. The villagers cannot pay cash at such high price. A group of villagers think that they will break open his store and forcibly take the amount of rice they need. If you were living in that village, would you join the group to break into Raghaban's Store ?

In arriving at a decision which of the following do you consider most important and which second most important ?

- 1) Will I be arrested and sent to jail for breaking into his store ?
- 2) What will other villagers think of me only if I do not join their effort ?
- 3) Other villagers will help me only if I help them.
- 4) Is it right to take away somebody's property without his consent ?
- 5) Would the action of villagers bring relief to all people of the villages ?
- 6) Is there a law against forcibly taking away somebody's property ?
- 7) What use is the law which protects an individual to exploit other people during their distress ?
- 8) Should violent action be supported even if it is for a good cause ?

STORY 8

In a crowded compartment of a train Tom is sitting next to an aged person David, both going on long journey. Tom is a habitual smoker and since there was no non-smoking sign, lighted a cigarette. David requested Tom not to smoke or to go near the Toilet for smoke as smoke upsets him. Tom thinks he cannot enjoy the smoke if he has to do it standing near the Toilet. He told David to change his seat if he cannot tolerate smoke. However, as the compartment was crowded, no other seat was available for David. Should Tom smoke sitting near David ?

In arriving at a decision, which of the following, do you consider most important and which second most important.

- 1) If Tom obliges David, David may help Tom later.
- 2) If Tom does not smoke, David and other fellow passengers may appreciate his action.
- 3) If Tom smokes at his seat, he can enjoy the smoke.
- 4) Is Tom's smoking near David socially desirable ?
- 5) Should we not care for others' welfare ?
- 6) By smoking, is Tom violating any rule or law ?
- 7) Is consideration for others, a value to be supported ?
- 8) If there is no non-smoking sign, why should not Tom smoke at his seat ?

STORY 9

Ashok has agreed to sell his house to Vinod for Rs. 2,00,000/-. Vinod had paid an advance of Rs. 50,000/- to Ashok and made an agreement with him to pay the balance of Rs. 1,50,000/- to him within a month. In the meantime, Ashok got an offer from Sekhar who was willing to make immediate cash payment of Rs. 2,50,000/- for the house. Should Ashok sell the house to Sekhar or wait for Vinod ?

In arriving at a decision, which of the following do you consider most important and which second most important.

- 1) Why should Ashok lose money for sake of an agreement ?
- 2) Would Ashok be violating a law by not selling the house to Vinod ?
- 3) Should agreements be always honoured ?
- 4) What would Ashok's friends think of Ashok if he does not honour his agreement with Vinod ?
- 5) If Ashok gets Rs. 50,000/- more and immediate cash, should he not accept it ?
- 6) Is violating an agreement socially desirable ?
- 7) Can Vinod enforce the agreement by law ?
- 8) Would people consider Ashok trustworthy if he honours the agreement with Vinod ?

STORY 10

In a small village in India, most of the villagers are illiterate. These villagers in times of need, obtain loans from a rich man after they put their thumb impression on a blank paper on which the rich man writes later the sum loaned and conditions for repayment. The rich man, taking advantage of their illiteracy, cheats them by writing larger sums than what he gave and higher rate of interest than agreed upon. He also writes other clauses, such as that he will attach their property such as house and agricultural land on failure of repayment within a year. A social worker, Hari came to the village and started a school, where he taught children in the morning and adults in the evening. The rich man told Hari to close the school and leave the village, or he will face dire consequences. Hari knows that the rich man is capable of getting him killed. But the villagers love Hari and want him to stay and continue the school. Should Hari close the school and leave the village?

In arriving at a decision, which of the following do you think most important and which second most important?

- 1) Will the villagers appreciate Hari if he continues the school?
- 2) Will the villagers help Hari if he stays in the village?
- 3) Should Hari think of his safety and leave the village?
- 4) Should we not do a social service if someone threatens us?
- 5) Is Hari violating any rule or law by teaching children and adults?
- 6) For the good of the villagers, what should Hari do?
- 7) Would law help Hari if the rich man harms him?
- 8) Would he be guided by the welfare of villagers?

STORY 11

Govind and Chaman are two students reading in the same class. Both are good students and they like each other. They are often seen together. Govind belongs to the Brahmin Caste while Chaman is of 'Sudra' (lowest) caste, but both do not consider their caste as a barrier to their friendship. One day Govind had invited Chaman to his home and his parents asked Govind about Chaman's caste. On hearing that Chaman is of 'Sudra' caste, they forbid Govind from inviting him to their home. They also asked Govind not to meet him any more. Should Govind continue friendship with Chaman ?

In coming to a decision which of the following do you consider most important and which second most important ?

- 1) Will his parents consider him a good boy if he listens to their advice ?
- 2) If he obeys parents, will they give him all good things ?
- 3) Would Govind's friends appreciate him if he continues his friendship with Chaman ?
- 4) Are not all human beings equal in the eyes of God ?
- 5) Does modern progressive society approve caste or class distinctions ?
- 6) Is there a rule or law banning discrimination on the basis of caste, creed, religion, etc. ?
- 7) Should class-less society be supported ?
- 8) Would society approve practice of caste or class prejudices ?

STORY 12

Vimal wrote on the blackboard an unpleasant remark about the teacher before the class assembled. No one had seen him writing. When the students assembled, they thought the remark funny and laughed about it. But when the teacher saw it, he became angry. He asked the class to say who had written it. He said that if they did not reveal the name of the student who wrote it, he would punish the whole class. But since no one had seen Vimal writing it, no one could give his name. Should Vimal confess and take the punishment himself or allow the whole class to be punished ?

In deciding the above, which of the following do you consider most important and which second most important ?

- 1) If you help your friends today, they may help you tomorrow.
- 2) Since no one has seen Vimal writing, why should he confess ?
- 3) If you confess, would the rest of students admire your action ?
- 4) Is there a law or rule regarding not criticising your teachers ?
- 5) Should you consider welfare of class more important than your individual welfare ?
- 6) Does society expect you to confess your faults ?
- 7) Should one always confess one's faults ?
- 8) Should mass punishment be allowed ?

TEST OF MORAL JUDGEMENT Appendix-1(1)

ANSWER-SHEET

Name—

Name and address of School—

Class—

Story No.	Most Important	Second Most Important
1		
2		
3		
4		
5		
6		
7		
8		
9		
10		
11		
12		

Appendix-"D-i"

Scoring the Test of Moral Judgement

1. Prepare a data-sheet for each subject as follows:

Stage Story	2	3	4	5	6	P
1						
2						
3						
4						
5						
6						
7						
8						
9						
10						
11						
12						
Raw Stage score						
Stage Percentage						

Look at the first two rankings under each story.

Consult the chart giving the stage values for statements under each story and find the stage values of the statements ranked 'most important' and 'second most important'. For example, if a subject's first rank and second rank on story (1) are statement numbers 4 and 5 respectively, these correspond to stage 3 and stage 4 respectively.

The choice 'most important' is given a weightage 2 and the choice 'second most important' is given a weightage 1.

In the subject's Data-sheet for each story write 2 under the stage value of first choice (most important) and 1 under the stage value of second choice (second most important). Thus there will be two entries for each story.

Obtain totals of raw-scores in each stage column. These are raw stage scores. The sum of all raw stage scores will be $(2+1) \times 12 \text{ (stories)} = 36$

Convert the raw stage score to stage percentage by dividing by 36 and multiplying by 100.

Add the scores under stage 5 and 6 to obtain principled Morality Score P.

3. Scoring Key for Test of Moral Judgement Stage
Values of Statements under each story.

.

Stage Story	2	3	4	5	6
	(Statement Numbers)				
1	2, 7	1, 4	5, 8	6	3
2	2	3, 8	1, 7	4, 5	6
3	1, 3	5, 8	2, 7	4	6
4	1	5	3, 6	2, 8	4, 7
5	1	4, 5	2	6, 7	3, 8
6	1, 6	2, 7	3	4, 8	5
7	1, 3	2	6	5, 7	4, 8
8	1, 3	2	6, 8	4	5, 7
9	5	4, 8	2, 7	6	3
10	2, 3	1	5, 7	6	4, 8
11	2	1, 3	6	5, 8	4, 7
12	1, 2	3	4	6, 8	5, 7

Tryout Edition of
TEST OF MORAL JUDGEMENT

This test tries to find out how you decide what you should do when you face a moral dilemma. A moral dilemma is a problematic situation in which you are required to choose one out of two or more alternative modes of action, each of which may be good in some way. The test does not give any score about your achievement or intelligence. It only tries to find out how you judge moral issues.

In the test, several hypothetical situations are described. You are to read the description of a situation and decide what you think the central character in the situation should do and why you think he should do it. Under the description of each situation, eight questions or statements are given which you may read and think as to which of these eight would you consider most important in deciding what the central character should do. Write the serial number of this question or statement against "most important" in answer sheet. Similarly, select what you think the second most important statement or question in deciding the action in this situation. Write the serial number of this question or statement against "Second Most Important" in the answer sheet.

Now read the following example:

Dinesh, Harish and Rajesh were three friends studying in a college. All the three were good in their studies as well as good in a number of co-curricular activities. They were also good speakers. They were quite popular with other students. If any one of them had stood for election as President of Students' Union, he would have won. However, Dinesh and Harish both contested the election for Presidentship. Rajesh tried to persuade them so that one may withdraw in favour of the other but both declined, each saying that the other should withdraw. Students were almost equally divided about them. If Rajesh would support anyone of them, most of the students will support him and he will be elected. If Rajesh remains neutral, most of the students will remain neutral and there may be a violent showdown between small number of Followers of each. To avoid this conflict, many students have requested Rajesh also to contest the election so that most of the students will then vote for him and not Dinesh or Harish. But in that case, Dinesh and Harish will misunderstand Rajesh. What should Rajesh do?

- (a) Remain neutral -
- (b) Stand for election -

Appendix - "E"

Whether you choose (a) or (b) what is the reason for your choice? Read the following questions or statements and find out which you consider most important and which second most important in coming to a decision about your choice.

1. Will Rajesh be harmed or rewarded in any way?
2. Is there a rule that friends help each other?
3. Should Rajesh be concerned about the general welfare of students?
4. Should Rajesh think of getting power himself?
5. Should Rajesh try to win the appreciation of other students?
6. What would society expect of Rajesh in this case?

Suppose you decide that Rajesh should remain neutral because firstly as a rule friends should help each other (question 2) and secondly society would expect Rajesh to be neutral (question 6). Then you should write 2 against "most important" and 6 against "second most important" at the appropriate place in the answer sheet for this item of the test, as follows:

<u>Item No.</u>	<u>Most Important</u>	<u>Second Most Important</u>
Example	2	6

Alternately, suppose you decide that Rajesh should contest the election, because firstly, he should obtain power himself (question 4) and secondly he should win appreciation of other students (question 5). Then you write as follows in the answer sheet.

<u>Item No.</u>	<u>Most Important</u>	<u>Second Most Important</u>
Example	4	5

Have you understood how to answer the test? If you have any doubt, you may ask now. Once you begin answering the test items, you should not ask questions but think and answer.

Now do not turn this page until you are asked to do so.

Do not write anything on these sheets. Indicate your answer by writing on the answer sheet, the serial number of the statements chosen as most important and second most important. Attempt all items and select two statements under each item.

Item 1.

Rama is the only son of his parents who live in a small town in India. Rama passed the M.Sc., degree examination in Physics obtaining first rank from Delhi University and has been offered a Post-Graduate Fellowship for study for Ph.D. degree at a famous university in U.S.A. His parents are old and desire that Rama should stay in India and take up a job so that he can take care of them. If Rama goes to U.S.A. and obtains Ph.D. degree, he can get a better job and earn more money. Should Rama go abroad?

Which of the following do you think Rama should consider as most important and which second most important in arriving at a decision?

- 1) People will praise him, if he stays with his parents.
- 2) Since his parents have brought him up should he not take care of them?
- 3) Is taking care of old parents the sacred duty of the son?
- 4) What will others think if he leaves his old parents and goes abroad?
- 5) Is he violating any law or rule by not staying with his old parents?
- 6) Does society expect that the son should stay with his old parents?
- 7) Should he not consider his future prospects as more important than comfort of his parents?
- 8) Should he break the tradition of joint family by going abroad?

Item 2

John applied for a job in a government office. He has very good qualifications and on the basis of merit he should get the job. The Recruiting Officer told him that he can offer the job to him if he would pay him Rs.5,000/- otherwise he will offer to another candidate. John needs the job badly. Should John offer the bribe?

Which of the following do you consider most important and which second most important in arriving at a decision?

- 1) Is there a law against offering bribe?
- 2) If he can get the job by giving the bribe, is it not worth giving?
- 3) What would people think of him if he gets the job by giving the bribe?
- 4) Since almost everyone gives bribe, why not John?
- 5) Is giving or accepting bribe approved by society?
- 6) Is giving or accepting bribe morally good?
- 7) If he gives bribe, he may be caught and punished according to law.
- 8) Will his friends admire him, if he does not offer bribe?

Item 3

Lucy and Betsy were two students in the same class in a college and were close friends. One day both of them had been to a large departmental store to make some purchases. After making some purchases, both were walking towards the exit. Lucy saw a place where perfumes were being sold, but the sales-girl was absent. She quickly took a small bottle of perfume and put it in her bag, came out through the exit door and went away without waiting for Betsy. The manager of the store saw it on a video screen and asked the gateman to catch her but she had left. So he caught hold of Betsy and took her to the manager. The manager asked Betsy to give the name and address of her friend who stole the perfume, so that it may be reported to police. Should Betsy give the true name and address of her friend or give a false name to save her?

Which of the following do you consider most important and second most important in arriving at a decision.

- 1) If Betsy does not reveal the name of her friend, she may retain the friendship of Lucy?
- 2) What does law expect of Betsy?
- 3) Will her fellow students admire her more if she does not reveal the name of her friend?
- 4) Does society expect that we should help in apprehending the guilty?
- 5) Should we follow the principle of telling the truth at all times?
- 6) Is the duty of every citizen to help in the implementation of law?
- 7) Should Betsy support Lucy's wrong action?
- 8) Would Lucy's action be approved by society?

Item 4

In a large company, a top executive position fell vacant. Of all the candidates who applied for the post, the selection committee considered Miss Ila Bose as the best and Mr.Gopal Sharma as the second best. The Managing Director is the appointing authority. He thinks that a woman cannot do well in an executive post. If he so desires, he can offer the post to the second person chosen by the selection committee. Should the Managing Director offer the post to Mr.Gopal Sharma?

In arriving at a decision, which of the following do you think "most important" and which "second most important"?

- 1) Would Mr.Gopal Sharma be more helpful to the Managing Director?
- 2) Is it against rule or law to discriminate women for employment?
- 3) Does the Managing Director get any benefits for himself?
- 4) How can the Managing Director serve the interest of most of the people?
- 5) How can the Managing Director get appreciation from his employees?
- 6) Is discrimination in any form morally wrong?
- 7) By not accepting the recommendation of the Selection Committee, would the Managing Director violate a rule or law?
- 8) Would the majority men workers welcome the decision of the Managing Director if he appoints Mr.Gopal Sharma?

Item 5

Abdul was going by car to attend an interview for a post he applied for. There is a good chance of his getting the post if he attends the interview. On the road, he found a man lying injured by some road accident and bleeding profusely. Some people requested Abdul to take the injured to hospital. Unless the man is taken to hospital immediately, he will die. If Abdul takes him to hospital, he will miss his interview. Should Abdul take him to hospital?

In arriving at a decision which of the following do you consider the most important and which second most important.

- 1) If he is going to miss the interview and lose the job, should he take the injured to hospital?
- 2) Should saving the life of a man receive first consideration?
- 3) Does society expect Abdul to take the injured to the hospital?
- 4) Will his friends consider him stupid if he does not attend the interview?
- 5) Is there any rule or law that is violated if Abdul does not take him to hospital?
- 6) If Abdul sacrifices the job for saving the man's life, will he be admired by his friends and relatives?
- 7) Is it our social duty to save the life of an injured person?
- 8) Does Abdul violate any rule or law if he does not attend the interview?

Item 6

Dr.Krishan is the only Medical Practitioner in a rural area of about 50 square kilometers. He has a motorbike which he uses to visit his patients. His own mother who is about 75 years old has fallen ill and inspite of Dr.Krishan's best efforts, is not recovering. She wants that Dr.Krishan should stay near her and not leave home. An epidemic of cholera has broken out in the nearby villages and the people can be saved only if Dr.Krishan can go to these villages and treat the patients and innoculate others. This would require his long and continued absence from home. If he remains absent from home for long, his mother may pass away during his absence. Should Krishan go to the villages to treat the cholera patients?

In arriving at a decision, which of the following do you consider most important and which second most important?

- 1) Since his mother had brought him up, should he not stay with her during her illness?
- 2) What does society expect of him in this case?
- 3) Is he violating any rule or law by not going to the villages?
- 4) Should a doctor be where his services are most required?
- 5) Will he be appreciated more if he can save the people of the cholera affected villages?
- 6) Does he violate the professional code of conduct if he does not go to villages to treat cholera patients?
- 7) As a doctor, should he attend to the sick or to his mother?
- 8) How can he serve the society best?

Item 7

Sujan Singh and Darshan Singh were very close friends from their boyhood. Both were in the Indian Army and were posted on active duty. Darshan Singh got a letter that his mother was very ill. He asked for leave but was refused. His desire to see his mother was so strong that he managed to leave his camp one night without being noticed and reached his home. After seeing his mother, he left home, changed his name and settled in a small town as a businessman. Darshan Singh was declared an army deserter and wanted by police. Sujan Singh after completing his duty, got fifteen days leave and was visiting some friends. One day he met Darshan Singh. Should Sujan Singh report the identity of Darshan Singh to the Army authorities?

In arriving at a decision, which of the following do you consider most important and which second most important?

- 1) Friends should help each other.
- 2) Has Darshan Singh violated law?
- 3) Should every citizen help in the implementation of law?
- 4) Will Sujan Singh be blamed by his friends and relatives if he exposes Darshan Singh?
- 5) Will Sujan Singh be rewarded by the army if he exposes Darshan Singh?
- 6) In case of genuine urgent need if leave is refused, is an army officer justified in deserting the army?
- 7) How can Sujan Singh serve the best interests of society?
- 8) What values should one uphold in such a case?

Item 8

Gopalan comes from a Hindu orthodox Tamil family in South India. While he was studying at Delhi University, he met Martha, a Christian girl whose mother-tongue was Hindi. They loved each other and wanted to marry after completion of their studies and at least one of them getting a job. Gopalan's father told him that if he marries a Christian girl, he will cease all relations with his father and will be disinherited from his father's property. His father has selected another girl of their caste and language and wants that Gopalan should marry her. After completion of his studies Gopalan has a job as a Lecturer in a college and can support his family. Should Gopalan marry Martha or marry as per his father's wish?

In arriving at a decision, which of the following do you consider most important and which second most important?

- 1) Should he disobey his father and lose property?
- 2) If he does not marry the girl he loves, what will his friends think of him?
- 3) Is he breaking a rule or law by marrying a girl of a different religion?
- 4) Is there a social custom to marry within one's religion and should it be always followed?
- 5) Should he marry according to his love or as per his father's wish?
- 6) If Gopalan is able to support himself, why should he obey his father?
- 7) Would his friends and relatives like him if he disobeys his father?
- 8) Should one follow a social custom even when it causes unhappiness?

Item 9

In a village in Tamil Nadu (India), Raghaban is a rich farmer who owns almost all the agricultural land around the village. The villagers work as labourers and buy the rice and other food stuff. This year there is severe drought in the village but Raghaban has a large stock of rice from last year. The rest of villagers have neither rice nor are they getting work because of drought. So they do not have money to buy rice. The villagers ask Raghaban to sell them rice at last year's price on credit to be repaid next year. But Raghaban refused. He asks double the last year's price in cash or he would sell his stock in the nearby town at a still higher price. The villagers cannot pay cash at such high price. A group of villagers think that they will break open his store and forcibly take the amount of rice they need. If you were living in that village, would you join the group to break into Raghaban's store?

In arriving at a decision which of the following do you consider most important and which second most important?

- 1) Will I be arrested and sent to jail for breaking into his store?
- 2) What will other villagers think of me if I do not join their effort?
- 3) Other villagers will help me only if I help them.
- 4) Is it right to take away somebody's property without his consent?
- 5) Would the action of villagers bring relief to all people of the villages?
- 6) Is there a law against forcibly taking away somebody's property?
- 7) What use is the law which protects an individual to exploit other people during their distress?
- 8) Should violent action be supported even if it is for a good cause?

Item 10

In a crowded compartment of a train Tom is sitting next to an aged person David, both going on long journey. Tom is a habitual smoker and since there was no non-smoking sign, lighted a cigarette. David requested Tom not to smoke or to go near the toilet for smoke as smoke upsets him. Tom thinks he cannot enjoy the smoke if he has to do it standing near the toilet. He told David to change his seat if he cannot tolerate smoke. However, as the compartment was crowded, no other seat was available for David. Should Tom smoke sitting near David?

In arriving at a decision, which of the following, do you consider most important and which second most important?

- 1) If Tom obliges David, David may help Tom later.
- 2) If Tom does not smoke, David and other fellow-passengers may appreciate his action.
- 3) If Tom smokes at his seat, he can enjoy the smoke.
- 4) Is Tom's smoking near David socially desirable?
- 5) Should we not care for others' welfare?
- 6) By smoking, is Tom violating any rule or law?
- 7) Is consideration for others, a value to be supported?
- 8) If there is no non-smoking sign, why should not Tom smoke at his seat?

Item 11

Ashok had agreed to sell his house to Binod for Rs.2 lakhs. Binod had paid an advance of Rs.50,000/- to Ashok and made an agreement with him to pay the balance of Rs.1,50,000/- to him within a month. In the meantime, Ashok got an offer from Sekhar who was willing to make immediate cash payment of Rs.2,50,000/- for the house. Should Ashok sell the house to Sekhar or wait for Binod?

In arriving at a decision, which of the following do you consider most important and which second most important?

- 1) Why should Ashok lose money for sake of an agreement?
- 2) Would Ashok be violating a law by not selling the house to Binod?
- 3) Should agreements be always honoured?
- 4) What would Ashok's friends think of Ashok if he does not honour his agreement with Binod?
- 5) If Ashok gets Rs.50,000/- more and immediate cash, should he not accept it?
- 6) Is violating an agreement socially desirable?
- 7) Can Binod enforce the agreement by law?
- 8) Would people consider trustworthy if he honours the agreement with Binod?

Item 12

In a small village in India, most of the villagers are illiterates. These villagers in times of need, obtain loans from a rich man after they put their thumb impressions on a blank paper on which he writes later the sum loaned and conditions for repayment. The rich man, taking advantage of their illiteracy, cheats them by writing larger sums than what he gave and higher rate of interest than agreed upon. He also wrote other clauses, such as that he will attach their properties such as house and agricultural land on failure of repayment within a year. A social worker, Hari, came to the village and started a school, where he taught children in the morning and adults in the evening. The rich man told Hari to close the school and leave the village, or he will face dire consequences. Hari knows that the rich man is capable of getting him killed. But the villagers love Hari and want him to stay and continue the school. Should Hari close the school and leave the village?

In arriving at a decision, which of the following do you think most important and which second most important?

- 1) Will the villagers appreciate Hari if he continues the school?
- 2) Will the villagers help Hari if he stays in the village?
- 3) Should Hari think of his safety and leave the village?
- 4) Should we not do a social service if someone threatens us?
- 5) Is Hari violating any rule or law by teaching children and adults?
- 6) For the good of the villagers, what should Hari do?
- 7) Would law help Hari if the rich man harms him?
- 8) Would he be guided by his own welfare or welfare of villagers?

Item 13

Peter and Govind were good friends reading in the senior most class of the school. They have to pay examination fees on a given date in order to appear at the Board Examination. Peter is a poor boy and in spite of his best efforts could not get enough money to pay his examination fees. He told Govind that he cannot appear at the examination, as he cannot pay examination fees. Govind comes from a rich family. Although his mother gave him money for his examination fees, she did not give any money for Peter, although Govind asked her for it. Govind knows where his mother keeps money and can easily take some from it without his mother knowing it. Should Govind steal his mother's money in order to help Peter pay his examination fees?

In deciding the above, which of the following do you consider most important and which second most important?

- 1) Can parent's money be regarded as own money?
- 2) Is there any law or rule against stealing?
- 3) Would Govind's friends appreciate him for helping Peter?
- 4) Is it right to steal mother's money under any circumstances?
- 5) If he helped Peter now, Peter may help him sometime later.
- 6) Should taking money from one's own house for a good purpose be called stealing?
- 7) Should we take somebody's belongings without his/her permission?
- 8) Would Peter appreciate Govind if he knows that Govind has stolen mother's money?

Item 14

Govind and Chaman are two students reading in the same class. Both are good students and they like each other. They are often seen together. Govind belongs to the Brahmin Caste while Chaman is of 'Sudra' (Lowest) caste, but both do not consider their caste as a barrier to their friendship. One day Govind had invited Chaman to his home and his parents asked Govind about Chaman's caste. On hearing that Chaman is of 'Sudra' caste, they forbid Govind from inviting him to their home. They also asked Govind not to meet him any more. Should Govind continue friendship with Chaman?

In coming to a decision which of the following do you consider most important and which second most important?

- 1) Will his parents consider him a good boy if he listens to their advice?
- 2) If he obeys parents, will they give him all good things?
- 3) Would Govind's friends appreciate him if he continues his friendship with Chaman?
- 4) Are not all human beings equal in the eyes of God?
- 5) Does modern progressive society approve caste class distinctions?
- 6) Is there a rule or law banning discrimination on the basis of caste, creed, religion, etc.?
- 7) Should class-less society be supported?
- 8) Would society approve practice of caste or class prejudices?

Item 15

Bimal wrote on the blackboard an unpleasant remark about the teacher before the class assembled. No one had seen him writing. When the students assembled, they thought the remarks funny and laughed about it. But when the teacher saw it, he became angry. He asked the class to say who had written it. He said that if they did not reveal the name of the student who wrote it, he would punish the whole class. But since no one had seen Bimal writing it, no one could give his name. Should Bimal confess and take the punishment himself or allow the whole class to be punished?

In deciding the above, which of the following do you consider most important and which second most important?

- 1) If you help your friends today, they may help you tomorrow.
- 2) Since no one has seen Bimal writing, why should he confess?
- 3) If you confess, would rest of students admire your action?
- 4) Is there a law or rule regarding not criticising your teachers?
- 5) Should you consider welfare of class more important than your individual welfare?
- 6) Does society expect you to confess your faults?
- 7) Should one always confess one's faults?
- 8) Should mass punishment be allowed?

Item-Analysis Chart (M.J. Test 15 items) APPENDIX-"F"
High Group Tryout Edition of M.J. Test.

Rank	Sl No:	Items	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	Average Whole Test
1	22	2.0	5.6	3.7	4.3	5.3	6.0	4.7	4.3	5.7	5.3	5.3	5.3	5.3	5.7	5.3	5.7	4.91
2	18	5.3	5.3	3.3	4.7	4.7	3.7	3.3	4.3	5.7	6.0	5.7	6.0	5.7	6.0	5.3	4.3	4.88
3	14	2.7	5.0	2.7	4.7	5.7	5.3	5.3	5.3	5.0	4.3	5.0	4.7	5.3	5.7	6.0	6.0	4.84
4.5	2	2.3	3.3	4.3	4.7	4.7	6.0	5.3	5.7	3.3	6.0	5.3	5.7	5.3	4.3	6.0	6.0	4.81
4.5	3	4.7	5.7	5.3	4.7	5.7	5.7	4.0	2.7	3.0	5.0	5.0	5.3	5.7	4.0	5.7	5.7	4.81
6	6	6.0	4.0	5.3	6.0	5.0	6.0	4.3	5.7	5.3	6.0	4.7	3.7	4.3	3.0	2.0	4.77	4.77
7.5	35	5.7	5.3	4.0	6.0	3.0	6.0	5.3	4.7	5.3	4.7	5.7	4.7	4.7	4.3	3.0	3.3	4.73
7.5	45	3.3	3.0	4.3	4.7	5.7	4.7	5.3	4.7	5.3	6.0	3.0	6.0	4.0	5.3	5.7	4.73	4.73
9	42	4.0	5.7	4.7	4.7	5.3	4.3	4.7	3.3	4.7	5.7	4.7	4.7	2.7	5.7	5.7	4.72	4.72
10	5	3.3	3.0	4.3	4.3	5.7	4.7	5.3	4.7	5.3	6.0	3.0	6.0	4.0	5.3	5.7	4.71	4.71
11	40	3.3	3.3	4.0	5.3	6.0	3.3	5.7	5.3	5.3	6.0	3.0	4.7	3.3	6.0	5.7	4.66	4.66
12	30	4.3	4.0	4.3	4.7	5.7	5.0	5.3	5.3	4.7	4.7	5.0	3.3	2.3	6.0	4.0	4.62	4.62
13.5	13	4.3	3.0	5.3	4.3	4.7	5.7	4.7	5.0	6.0	4.7	5.3	5.3	2.7	5.7	2.7	4.61	4.61
13.5	32	2.7	5.7	2.7	5.3	5.0	4.7	6.0	4.7	4.7	5.7	4.7	4.3	4.3	3.3	5.3	4.61	4.61
Total _H		53.9	61.9	58.2	68.4	72.2	71.1	69.2	65.7	69.3	76.1	65.4	69.7	57.5	69.6	67.8	66.41	
Total _L		40.7	58.3	58.8	50.8	71.5	56.3	51.4	51.1	57.7	49.0	52.7	53.6	57.4	62.1	54.1	54.9	
TH - TL		13.2	3.6	-6.1	17.6	0.7	14.8	17.8	14.6	11.6	26.1	12.7	16.1	0.1	7.5	13.7		
D.I		15.7	4.3	-7.2	21.0	0.8	17.6	21.2	17.4	13.3	31.0	15.1	19.2	0.1	8.9	16.3		

Items 2, 3, 5, 13, & 14 are discriminating below 10%
 Items 3, 5, 13 are discriminating less than 1%
 Item Discrimination Index D.I. = $\frac{TH - TL}{6 \times NO} \times 100$

$$NO = 14$$

Appendix-F

Rank	Sl. No.	Items	Average
	1		Whole
	2		Test
	3		
	4		
	5		
	6		
	7		
	8		
	9		
	10		
	11		
	12		
	13		
	14		
	15		

40.5	17	2.0	5.7	3.0	5.3	5.7	5.3	3.7	2.0	4.3	4.0	2.7	3.3	5.3	4.0	5.3	4.11
40.5	20	3.0	4.0	3.3	3.7	4.7	4.0	4.0	5.0	2.3	3.3	5.3	5.3	5.7	5.3	4.7	4.11
40.5	27	3.0	5.7	4.7	4.7	5.7	3.3	2.3	2.7	2.7	4.0	5.0	3.3	4.7	5.7	4.0	4.11
40.5	51	2.7	5.7	4.0	4.0	5.7	2.7	2.7	4.7	4.0	3.0	3.7	5.7	4.0	3.3	4.7	4.11
43	33	2.3	3.7	3.7	2.3	5.0	4.3	5.0	4.0	4.7	2.3	3.7	5.7	3.3	6.0	5.3	4.09
44.5	9	2.0	5.7	3.7	3.7	5.7	3.3	3.7	3.3	4.7	4.3	4.0	3.0	4.0	5.7	4.0	4.03
44.5	15	2.7	2.7	5.0	4.0	3.7	3.7	5.7	4.0	4.7	3.3	2.3	5.3	4.0	6.0	3.7	4.03
46	28	3.0	3.0	4.0	3.3	3.7	5.3	4.7	5.7	5.7	4.7	3.7	4.0	4.0	2.7	2.7	3.95
47	37	3.7	5.7	4.7	2.7	5.3	3.3	2.7	3.3	3.3	4.7	5.7	3.7	4.0	4.0	2.3	3.92
48	36	2.7	2.7	4.3	3.7	5.3	5.0	4.7	3.0	3.0	3.7	3.3	3.0	2.7	4.7	5.7	3.82
49	26	3.3	3.0	4.0	2.7	5.7	5.4	3.3	2.3	2.7	3.0	5.0	2.7	4.7	4.7	2.7	3.68
50	38	3.0	2.3	5.7	3.7	5.3	4.7	2.3	2.7	4.3	3.3	2.3	2.3	5.0	5.0	3.3	3.67
51	19	3.0	5.7	3.7	3.7	5.7	3.0	2.3	2.7	5.3	2.7	3.0	5.0	4.0	2.0	3.0	3.66
52	39	4.3	2.7	5.0	3.3	4.3	3.0	3.3	5.7	6.0	2.7	3.0	9.3	2.0	3.0	2.7	3.61
Total		40.7	58.3	58.6	50.8	71.5	56.3	51.4	51.1	57.7	49.0	52.7	53.6	57.4	62.1	54.1	54.9

APPENDIX - "G"

List of schools from which replies to questionnaire
were received.

- 1.The Principal,Practising School of Government College of Education,Chhatarpur (Madhya Pradesh).
- 2.The Principal,Rama Krishna Sarada Mission Sister Nivedita Girls' High School,Sister Nivedita Lane, Calcutta, (West Bengal),PIN 700 003.
- 3.The Principal, Naredrapur R.K.Mission Vidyalaya, P.O.Narendrapur, Dist.24-Parganas(South),W.B.
- 4.The Principal,R.K.Mission Vidyalaya,P.O.Vivekananda Nagar, Purulia (West Bengal).
- 5.The Principal,Jenkins School,P.O.Cooch Behar, Kotwali, Cooch Behar (West Bengal).
- 6.The Principal,Baranagar R.K.Mission Asram High School, 37,Gopal Lal Tagore Road,Calcutta (W.B.),PIN 700 036.
- 7.The Principal,Rehara R.K.Mission Boys' Home,P.O.Rahara, Khardah, 24-Parganas North (West Bengal).
- 8.The Principal,S.N.B.Geeta Senior Secondary School, Kurukshetra (Haryana).
- 9.The Principal,Government Senior Secondary School,Nahan, Dist.Sirmaur (Himachal Pradesh).
- 10.The Principal,Sister Nivedita School,Kalavad Road,Rajkot, (Gujarat).
- 11.The Principal,Nirmala Convent School,Near Brahma Samaj, Rajkot (Gujarat).
- 12.The Principal,Vidhyut Vidyalaya,Vidyuthnagar,Barada (Gujarat).
- 13.The Principal,Government Inter College,Allahabad (U.P.).
- 14.The Principal,Government Queen's Inter College,Varanasi(U.P.).
- 15.The Principal,Government Inter College,Raiberilly, (U.P.)
- 16.The Principal,Colonelganj Inter College,Allahabad (U.P.).
- 17.The Principal,Government Girls' Inter College,Varanasi,(U.P.).
- 18.The Principal,R.K.Vidyapitha, Yadavagiri,Mysore-20(Karnataka).
- 19.The Principal,Mahajan High School,Jayalaxmi puram,Mysore-12, (Karnataka).
- 20.The Principal,Vidya Vardaka Sangha High School,Saptharshidhama, I Block, Rajajinagar,Bangalore, (Karnataka)PIN 560 010.

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- 21.The Principal,Vijaya Educational Trust,III Block,Nayanagar,
Bangalore (Karnataka).
- 22.The Principal,Government Higher Secondary School,Sewar,
Dist.Bharatpur (Rajasthan).
- 23.The Principal,Government High School,Jawahar Sagar,
Bandhawa, Dist.Bundi (Rajasthan).
- 24.The Principal, Cotton Hill Girls' High School,
Trivendrum (Kerala).
- 25.The Principal,St. Joseph's High School,Trivendrum,(Kerala).
- 26.The Principal,Government Girls' High School,Manaud,
Trivendrum (Kerala).
- 27.The Principal,Government Girls' High School,Ernakulam,
(Kerala).
- 28.The Principal,Government Model Boys' High School,
(Irinjalakunda, (Kerala).
- 29.The Principal,Boys' High School,Raipur (Bhatwal),Jammu(J&K).
- 30.The Principal,Kendriya Vidyalaya,Calaba No.5,Neva Nagar,
Bombay.
- 31.The Principal,Girls' High School,Shama Chak,Jammu (J&K).
- 32.The Principal,Boys' High School,Nagrata,Jammu (J&K).
- 33.The Principal,Mahavir Jain High School,Jammu (J&K).
- 34.The Principal,Vidyapeetha High School,Jammu (J&K).
- 35.The Principal,Kendriya Vidyalaya,Kumbhigram A.F.S.,
Kumbhigram, Dist.Cachar (Assam),PIN 788 109.
- 36.The Principal,Kendriya Vidyalaya,Vihangam, I.O.C. Colony,
Vihangam, Dist.Ahmadabad (Gujarat).
- 37.The Principal,Kendriya Vidyalaya,Sirsa A.F.S.,Sirsa,
(Haryana),PIN 125 055.
- 38.The Principal,Kendriya Vidyalaya,Simla,Jakha Hills,
Simla (Himachal Pradesh),PIN 171 001.
- 39.The Principal,Kendriya Vidyalaya,A.G.C.R.Colony,
P.O.Karkarduma,New-Delhi, PIN 110 092.
- 40.The Principal,Kendriya Vidyalaya,S.E.Rly. Colony,Tatanagar,
Dist.Singhbhum (Biher),PIN 830 003.
- 41.The Principal,Kendriya Vidyalaya,Dhana,Dist.Sagar (M.P.),
PIN 470 228.

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42. The Principal, Kendriya Vidyalaya, Dewas Road, Ujjain.
43. The Principal, Kendriya Vidyalaya, Pune No.3, 9-B.R.D.,
A.F.S., Pune (Maharashtra), PIN 412 113.
44. The Principal, Kendriya Vidyalaya, Patiyala No.2, D.C.W.
Patiala (Punjab), PIN 147 001.
45. The Principal, Kendriya Vidyalaya, I.N.S. Mandovi, Naval Base,
Verem (Goa), PIN 403 109.
46. The Principal, Kendriya Vidyalaya, Shillong, H.D.B.A.C.,
Upper Shillong, P.O. Nongyar, Shillong, PIN 793 009
47. The Principal, Kendriya Vidyalaya, Tiruchirapalli, No. II
Ordnance Factory Estate, Seeriyur, Tiruchirapalli,
(Tamil Nadu), PIN 620 016.
48. The Principal, Kendriya Vidyalaya, Talcher, No.1, S.E.C.L.,
Dera, Talcher, Dist. Dhenkanal (Orissa).
49. The Principal, Kendriya Vidyalaya, Dehradun, O.N.G.C.,
Kaulagarh, Dehradun (Uttar Pradesh).
50. The Principal, Kendriya Vidyalaya, V.K.V. Kamala Nehru Nagar,
Ghaziabad (Uttar Pradesh).
51. The Principal, Kendriya Vidyalaya, Krishnanagar, P.O. Bahadurpur,
(Via) Tapasi, Dist. Burdwan (West Bengal).
52. The Principal, Kendriya Vidyalaya, Mullanpur, Garibdas,
46, Sqn. A.F. Mullanpur, Dist. Roar (Chandigarh),
PIN 140 901.
53. The Principal, Government Senior Secondary School, Ramesh
Nagar, New-Delhi.
54. The Principal, Government Boys' Senior Secondary School,
Krishna Nagar, Delhi.
55. The Principal, St. Joseph's Convent School, Cuttack (Orissa).
56. The Principal, Demonstration Multipurpose School,
P.O. Sahidnagar, Bhubaneswar, (Orissa) PIN 751 007.
57. The Principal, R.K.M. High School, Bhubaneswar - 751 002.
58. The Principal, Puri Zila School, At/P.O./Dist. Puri, Orissa.
59. The Principal, Navodyaya Vidyalaya, Sarol, Dist. Chamba,
(Himachal Pradesh), PIN 176 310.
60. The Principal, Navodaya Vidyalaya, Budwa, Via-Barodia,
Dist. Banswara (Rajasthan).
61. The Principal, Navodya Vidyalaya, Gajuladhinna Project Area,
Dist. Kurnool (Andhra Pradesh), PIN 518 063.

Appendix-"G"

- 62.The Principal,Navodaya Vidyalaya,Vill.Dhimarayangudi,
Dist.Gulbarga (Karnataka).
- 63.The Principal,Navodaya Vidyalaya,Vill.Sandumba Achouba,
Dist.Thoubal,P.O.Kakchin (Manipur),PIN 795 103.
- 64.The Principal,Navodaya Vidyalaya,Ramachandra Ghat,
(Tripura), PIN 799 207.
- 65.The Principal,Navodaya Vidyalaya,Vill.Amarantal,
Dist.Shahdol (Madhya Pradesh).
- 66.The Principal,Navodaya Vidyalaya,Vill.Jiyanpur,
Dist.Aamgarh (Uttar Pradesh).
- 67.The Principal,Navodaya Vidyalaya,P.O.Maja Khas,
Dist.Allahabad (U.P.), PIN 211 002.
- 68.The Principal,Navodaya Vidyalaya,Shaktinagar,
P.O.Laxmipur,Dist.Bhagalpur (Bihar).
- 69.The Principal,Navodaya Vidyalaya,Rajgir,Dist.Nalanda,
(Bihar).
- 70.The Principal,Sainik School,Kazhakuttom,Dist.Trivendrum
(Kerala), PIN 695 585.
- 71.The Principal,Sainik School,Imphal (Manipur)PIN 795 001.
- 72.The Principal,Sainik School,Bhubaneswar, PIN 751 005.
- 73.The Headmaster,Lawrence School,Lovedale, Ootacamund,
(Tamil Nadu),PIN 643 003.
- 74.The Principal,Birla Vidyamandir,Nainital,
(Uttar Pradesh), PIN 263 001.
- 75.The Principal,Shaktiashram Vocational H.S.School,
P.O.Shakti Ashram, Dist.Kokrajhat (Assam).
- 76.The Principal, Girish Vidyapitha,P.O.Ananda Bazar,
Dist.Barpetta (Assam).
- 77.The Principal,Rajbari High School,P.O.Lokhowjan Tiniali,
Via)Bokakhat, Dist.Golaghat(Assam).
- 78.The Principal, F.C.I. Higher Secondary School,
P.O.Namrup (Assam), PIN 786 621.

APPENDIX - H

List of 20 schools selected for Detailed Study.

- Rama Krishna Mission Vidyalaya, Narendrapur, Calcutta (WB).
- Government Model Boys' High School, Irinjalakada (Kerala).
- Practizing School of Govt. College of Education,
Chhatarpur (M.P.).
- Kendriya Vidyalaya.No.3, 9-BRD, Air Force Station, Pune
(Maharashtra).
- Government Secondary School, Jawahar Sagar Dam, Bundi
(Rajasthan).
- Srimat Bhagabat Geeta Senior Secondary School,
Kurukshretra (Haryana).
- Kendriya Vidyalaya, Krishna Nagar (West Bengal).
- Government Higher Secondary School, Srewar, Bharatpur,
(Rajasthan).
- Government Girls' Higher Secondary School, Ernakulam
(Kerala).
- Rama Krishna Mission Vidyapith, Purulia, (West Bengal).
- Navodaya Vidyalay, Gajuladeena Project Area, Kurnool,
(Andhra Pradesh).
- Vijaya High School, Bangalore (Karnataka).
- Rama Krishna Mission Vidyashala, Mysore, (Karnataka)
- Sister Nivedita Charitable Trust, Rajkot (Gujarat).
- Government Girls' Senior Secondary School, Rameshnagar,
New-Delhi.
- Vishesh Kendriya Vidyalaya, Kamala Nehru Nagar,
Ghaziabad (U.P.).
- Kendriya Vidyalaya, Dhana (M.P.).
- Navodaya Vidyalaya, Rajgir (Bihar).
- Girish Vidyapith High School, Anand Bazar, Barpeta Road,
(Assam).
- Government Girls' Inter College, Varanasi (U.P.).

List of seven other schools included for Test
Administration.

of School

Bharatiya Vidya Bhaban, Curzon Road, New-Delhi.

Mahajana High School, Jaya Laxmi Puram, Mysore.

Puri Zilla School, Puri (Orissa).

St. Joseph's Girls' High School, Cuttack (Orissa).

Government Queen's Inter College, Varanasi (U.P.).

St. Joseph's High School, Trivandrum (Kerala).

Kendriya Vidyalaya, Calaba No.1, Bombay.

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Sri Ramakrishna Vidyashala, Mysore-2

RETREAT FOR CHARACTER FORMATION

Rules and Discipline

A sincere and earnest desire on your part to make full use of the "Retreat" is better than all rules and regulation. However, these rules are necessary since they help and not hinder your use of the facilities provided.

Strict observance of silence is highly desirable. Except at stated times, silence must be maintained. All forms of boisterous behaviour should be avoided. While talking with another, the voice should be loud enough only for the intended person to hear and not form a disturbance to others.

While leaving the dormitories, class rooms or study halls, you must always fall in a queue.

You must wear your usual uniform on all the days while attending the classes. But for attending prayer, you must wear fresh dhoti and uttareeya, covering yourself properly.

All visits to and by friends or relatives or parents are strictly forbidden. Hence, please write to your parents or guardians informing them about this.

You will have to follow the routine laid down strictly and will have to participate in all the items. No exemption will be granted from any of them on any ground.

Hear the lectures with attention and make your own notes. Note books will be supplied to you.

If you do not understand any point during the lectures, you can put questions to the teacher but you cannot talk amongst yourselves.

Retreat for Character Formation

Appendix - "J"

Daily Routine
(A Comprehensive Time Table)

MORNINGS

5-00 to 6-00 Ablutions and bath
6-00 to 6-45 Prayer, Chanting
and Meditation
7-00 to 7-30 Breakfast
7-30 to 8-15 Study
8-30 to 9-30 Lecture I
9-45 to 10-15 Reflection and
writing notes
10-30 to 11-15 Lecture II
11-30 to 12-00 Writing notes

AFTERNOONS

12-00 to 12.45 Lunch
12-45 to 2-00 Rest
2-15 to 3-00 Study
3-15 to 4-00 Lecture III
4-00 to 4-30 Questions
and
Answers
4-30 to 5-00 Tiffin
5-00 to 6-00 Games
6-15 to 6-45 Ablutions
6-45 to 7-15 Prayer
7-15 to 7-30 Meditation
and
Japa
7-30 to 8-15 Study and
writing notes
and diary
8-15 to 8-45 Supper
9-00 to 9-30 Film show
9-45 Lights off